

**Relatio itineris in Marylandiam; declearatio coloniae  
domini baronis de Baltimoro. Excerpta ex diversis  
litteris missionariorum, ab anno 1635, a.d. annum 1638.  
Narrative of a voyage to Maryland, by Father Andrew  
White, S.J. An account of the colony of the**

RELATIO ITINERIS IN MARYLANDIAM.

NARRATIVE OF A VOYAGE TO MARYLAND, Baltimore, February, 1874.

Fund Publication, No. 7.

William Mc Sherry, comp.

RELATIO ITINERIS IN MARYLANDIAM.

Declaratio Coloniae Domini Baronis de Baltimoro.

Excerpta Ex Diversis Litteris Missionariorum AB ANNO 1635, AD ANNUM 1638.

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NARRATIVE OF A VOYAGE TO MARYLAND, BY FATHER ANDREW WHITE, S. J.

An Account of the Colony of the Lord Baron of Baltimore, EXTRACTS FROM DIFFERENT  
LETTERS OF MISSIONARIES, FROM THE YEAR 1635 TO THE YEAR 1677.

EDITED BY REV. E. A. DALRYMPLE, S.T.D.

Baltimore, February, 1874.

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Printed by John Murphy, Printer to the Maryland Historical Society, Baltimore, January, 1874.

### PREFACE.

About the year 1832, the Rev. William McSherry, S. J., discovered in the archives of the “ *Domus Professa* ” of the Society in Rome, the originals of the MSS. which are named on the title page. He carefully copied these MSS. and placed the copies in the Library of Georgetown College, D. C., of which Institution (being at the same time Provincial of the Society in Maryland,) he afterwards became the honored President. In the year 1844, through the kind agency of the Rev. Charles J. White, D. D., the Faculty of Georgetown College presented to the Maryland Historical Society, a handsome copy of Father McSherry's transcripts of the Roman MSS. A very excellent translation was made from this copy in the year 1847, by Nathan C. Brooks, L. L. D., a member of the Maryland Historical Society. Several copies of the translation were printed, and subsequently, it was published in “Peter Force's collection of Historical Tracts,” vol. iv, No. 12.

The translation of Dr. Brooks having become exceedingly rare, the Maryland Historical Society resolved to print, not only, a new translation of the MSS., but also to accompany it with the Latin Text. But it was then discovered that the MSS. had unaccountably disappeared from the archives of the Society; and all efforts to recover the volume, or even to trace it, were unavailing. Application was therefore made to the Faculty of Georgetown College for permission to make a second copy from the MS. in their Library. After much delay in searching for it, it was ascertained that Father McSherry's MS. was no longer in the Library of Georgetown College, but in that of Loyola College, in Baltimore. Through the kind offices of Mr. John Murphy, the Faculty of Loyola College very promptly loaned to the Maryland Historical Society the MS. in their Library. This was carefully copied, and afterwards collated with much pains; and it is now printed *verbatim, literatim, et punctuatim*. In several respects, (but few of them however of any importance,) it differs, in orthography, punctuation, use of capital letters, &c., from the copy from which was made

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the former copy of the Maryland Historical Society, and which was translated by Doctor Brooks. The text moreover ends very abruptly on page 61 of this publication; whereas, in the former copy, it included the entire Latin original of the last iv thirty-nine pages of the translation. All efforts to procure the text of these thirty-nine pages have proved fruitless, the Librarians of Georgetown and Loyola Colleges having in vain searched for Father McSherry's transcripts, which contained it. With the exception of these last thirty-nine pages, (which are printed from Force's Tracts,) the translation here given, is original. It was made by a very competent young scholar, who has not only correctly rendered the originals, but very successfully reproduced the homely and simple style in which they are written.

All the notes and comments of the MSS., as they are found on the margin, are printed after the "Extracts." In the few notes added by the Editor, will be noticed any important variations between the translation of Dr. Brooks and the text now first published, as well as a few things, which seemed of interest to elucidate the narrative. It may be proper to add that a Latin text of the "*Relatio*" and the "*Declaratio*," as it seems to have been written in the copy translated by Dr. Brooks, was printed in 1872, in the "Woodstock Letters," with a revision of the translation of Dr. Brooks, for private circulation amongst the members of the S. J.

The value of this publication, will of course, be variously estimated by the persons, into whose hands it may come: the Maryland Historical Society, however, hopes it has done what will prove of interest, if not of value, to all who are students of the early history of Maryland.

The Editor takes this occasion to return his thanks to the Presidents and Faculties of Georgetown and Loyola Colleges, for their ready assistance in the loan of MSS., and their efforts to find the originals of Father McSherry—to William Lucas and John Murphy, Esqrs., for their kind loan of valuable and rare publications, as the sources of the brief memoir of Father White, in the Appendix, and especially to the Rev. John S. Sumner, S.

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J., his ancient college mate and friend, for his constant interest and valuable suggestions, as the pages were passing through the press. E. A. D.

RELATIO ITINERIS IN MARYLANDIAM.

NARRATIVE OF A VOYAGE TO MARYLAND.

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**RELATIO ITINERIS IN MARYLANDIAM.**

*Scripta sub finem Aprilis, 1634, ad A. R. P. generalem Mutium Vitellesetis.*

VIGESIMÂ secundâ Mensis Novembris, anni 1633, die S æ. Cæciliæ sacro, leniter adspirante Euro, solvimus à Covis (Cowes) qui positus est in Insulâ Vectâ.(1) Cumque præcipuas partes Navis, constituissemus in tutelâ Dei in primis, et sanctissimæ Ejus Matris, S ti Ignatii et omnium angelorum Marylandiæ, paululùm inter duas terras provecti, deficiente vento, resedimus è regione Castri *Yarmouth*, quod est ad occasum æstivum ejusdem insulæ (Vectæ.) Hîc festis tormentorum tonitruis excepti sumus. Neque tamen metus aberat: nautæ enim inter se mussitabant expectare

(1) Isle of Wight.

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**NARRATIVE OF A VOYAGE TO MARYLAND.**

*Written towards the end of April, 1634, to the Very Reverend Father, General Mutius Vitellesetis.*

ON the Twenty Second of the month of November, in the year 1633, being St. Cecilia's day, we set sail from Cowes, in the Isle of Wight, with a gentle east wind blowing. And, after committing the principal parts of the ship to the protection of God especially, and of His most Holy Mother, and St. Ignatius, and all the guardian angels of Maryland, we

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sailed on a little way between the two shores, and the wind failing us, we stopped opposite Yarmouth Castle, which is near the southern end of the same island, (Isle of Wight.) Here we were received with a cheerful salute of artillery. Yet we were not without apprehension; for the sailors were murmuring among themselves, saying that they were expecting a

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se Londino nuncium et litteras, atque ideò moras etiam nectere videbantur. Sed Deus consilia diversa abruptit. Eâdem quippè nocte prospero sed valido flante vento, Lembus Gallicus (qui eodem portu nobiscum constiterat) solvere coactus, propè abfuit in nostram celocem(2) ut impingeret. Ille igitur, ne opprimeretur, unâ præcisa ac deperditâ anchorâ vela dare quamprimùm; et quoniam eò loci fluctuare periculosum erat, in mare porrò se dimittere festinat. Itaque ne celoris nostri conspectum perderemus, sequi decrevimus, ità quæ nautæ in nos agitarant consilia, sunt dissipata. accidit id 23. Novembris die S to Clementi sacrâ qui anchoræ alligatus et in mare demersus, coronam martyrii adeptus est:\*

"Et iter præbuit populo terrae ut enarrent mirabilia Dei."

(2) Pinacc.

\* Ecclesia in officio S ti. Clementis.

Eo igitur die, iterùm circà decimam matutinam festivis explosionibus salutati à Castro Hurst, prætervecti sumus frequentes scopulos ad extremum insulæ Vectæ, quos à formâ acus vocant. Sunt autem navigantibus terrori propter duplicem æstum maris, hinc in saxa, illinc in vicinum littus

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messenger with letters from London, and from this it seemed as if they were even contriving to delay us. But God brought their plans to confusion. For that very night, a favorable but strong wind, arose; and a French cutter, which had put into the same harbor with us, being forced to set sail, came near running into our pinnace. The latter, therefore, to avoid being run down, having cut away and lost an anchor, set sail without delay; and

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since it was dangerous to drift about in that place, made haste to get farther out to sea. And so that we might not lose sight of our pinnace, we determined to follow. Thus the designs of the sailors, who were plotting against us, were frustrated. This happened on the 23d of November, St. Clement's day, who, because he had been tied to an anchor and thrown into the sea, obtained the crown of martyrdom.\* "And showed the inhabitants of the earth, how to declare the wonderful things of God."

\* The Church, in the office for St. Clement's Day.

Now on that day, we were again greeted with a cheerful salute, about ten o'clock in the morning, from Hurst Castle, and then sailed past a number of rocks near the end of the Isle of Wight, which, from their shape, are called the Needles. These also are a terror to sailors, on account of the double tide of the sea, which whirls away the

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abripientem et allidentem naves: ut alterum interim discrimen taceam quo defuncti sumus ad Castrum Yarmouth, Nàm vento et æstu urgente, cùm nondùm receptâ anchorâ hæreremus, propè erat ut navis ad terram allideretur: nisi subito vi magnâ aversi, eam mari immergentes, periculum, Deo propitio, elusissemus; qui hoc etiam pignore protectionis suæ nos dignatus est, per merita S ti Clementis. Die illo qui in Sabbatum incidit, et nocte insequente ventis usi sumus ità secundis, ut postero die mane circà horam nonam reliquerimus à tergo Promontorium Angliæ occiduum et insulas Scillinas,(3) placido cursu magis in occasum versi; legentes oceanum Britannicum, neque tamen quantum potuissemus accelerantes, ne celocem plus nimiò præcurrentes, illa Turcis et Piratis mare illud plerumque infestantibus præda fieret.

(3) Scilly.

Hinc factum est ut oneraria insignis vasorum(4) sexcentorum, cui nomen à *Dracone* datum est, cùm Londino profecta angolam peteret, nos circà tertiam pomeridianam assequeretur.

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Et quoniam periculo perfunctis, voluptatis jam aliquid admittere vacabat, jucundum erat spectare eas duas

(4) Tons, *i. e.* libræ 1,200,000.

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ships, dashing them against the rocks on the one side, or the neighboring shore on the other; to say nothing, meanwhile, of the other risk we ran near Yarmouth Castle. For while we were waiting there, before we had weighed anchor, the wind and tide pressing hard upon us, the ship came near being driven on shore. And this would have happened, unless we had been suddenly turned away with great force; and driving out to sea, had evaded the danger, by the mercy of God, who deigned to give us this additional pledge of his protection, through the merits of St. Clement. On that day, which fell on the Sabbath, and the following night, we had such favorable winds, that early on the next day, about nine o'clock, we left behind us the western promontory of England and the Scilly Isles, and sailing easily on, we directed our course more towards the west, passing over the British channel. Yet we did not hasten as much as we could have done, fearing, if we left the pinnacle too far behind us, that it would become the prey of the Turks and Pirates, who generally infest that sea.

Hence it came to pass, that a fine merchant ship of six hundred tons, named the Dragon, while on her way to Angola, having sailed from London, overtook us, about three o'clock in the afternoon. And as we now had time to enjoy a little pleasure, after getting out of danger, it was

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naves, inter se cursu et tubarum clangore per horam integram contententes, cœlo et ventis arridentibus. Et superasset nostra, quamvis Siparo non uteremur nisi sistendum fuisset propter celocem quæ tardior erat; itaque cessimus onerariæ: illa autem antè vesperam prætervecta, conspectui nostro se subduxit.

Die igitur Dominicâ 24 â et die Lunæ 25 Novembris, usque ad vesperam prosperâ usi sumus navigatione. Jam vero ventis in aquilonem obversis, tanta exorta est tempestas, ut oneraria, quam dixi, Londinensis, retroacto cursu, Angliam et portum apud Paumonios celebrem repetierit. Celox etiam nostra vasorum tantum 40, cum esset, viribus coepit diffidere, et adnavigans monuit se, si naufragium metueret, id luminibus è carchesio(5) ostensis, significaturam. Vehebamur interim nos validâ navi vasorum quadringentorum, neque aptior ex ligno et ferro construi poterat. Navarchâ utebatur peritissimo; data est itaque illi optio redeundi, si vellet, in angliam: vel cum ventis porrò colluctandi; quibus, si cederet, expectabat nos è proximo littus Hibernicum cæcis scopulis et frequentissimis naufragiis infame. Vicit tamen Navarchæ

(5) The top of the mast.

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delightful to see these two ships, with fair weather and a favorable wind, trying for a whole hour to outstrip each other, with a great noise of trumpets. And our ship would have beaten the other, though we did not use our topsail, if we had not been obliged to stop on account of the pinnace, which was slower; and so we yielded the palm to the merchant ship, and she sailed by us before evening, and passed out of sight.

Now on Sunday the 24th, and Monday the 25th of November, we had fair sailing all the time until evening. But presently, the wind getting round to the north, such a terrible storm arose, that the merchant ship I spoke of from London, being driven back on her course, returned to England, and reached a harbor much resorted to, among the Paumonians. Those on board our pinnace also, since she was a vessel of only 40 tons, began to lose confidence in her strength, and sailing near, they warned us, that if they apprehended shipwreck, they would notify us by hanging out lights from the mast-head. We meanwhile sailed on in our strong ship of four hundred tons — a better could not be built of wood and iron. We had a very skilful captain, and so he was given his choice, whether he would



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return to England, or keep on struggling with the winds: if he yielded to these, the Irish shore close by awaited us, which is noted for its 2

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audax animus, et desiderium probandi, quæ vires essent, novæ quam tùm primùm tractabat, navi. sedit animo experiri mare quod eò fatebatur esse periculosius, quò angustius.

Neque periculum longè aberat; ventis enim turgentibus et mari exasperato, circà mediam noctem videre erat celocem procul duo lumina è carchesio portendentem. Tum scilicet actum de illâ esse et altis haustam vorticibus existimabamus: momento enim conspectum effugerat: neque nisi post sex Septimanas, ejus indicium aliquod ad nos emanavit. Itaque periisse celocem cunctis erat persuasum; meliora tamen providerat Deus; nàm se fluctibus imparem sentiens, maturè oceanum Virginium, cum quo jam nos luctabamur, devitans, in angliam ad insulas Scillinas revertit. Undè postliminio, Dracone comite, ad sinum magnum nos ad insulas antillas, ut dicemus, est assecuta; Deo cui minimorum cura est, exiguæ naviculæ de Duce et custode, prospiciente.

At verò nos eventûs ignaros, dolor et metus pre

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hidden rocks and frequent shipwrecks. Nevertheless his bold spirit, and his desire to test the strength of the new ship, which he then managed for the first time, prevailed with the captain. He resolved to try the sea, although he confessed that it was the more dangerous, on account of being so narrow.

And the danger was near at hand; for the winds increasing, and the sea growing more boisterous, we could see the pinnace in the distance, showing two lights at her masthead. Then indeed we thought it was all over with her, and that she had been swallowed up in the deep whirlpools; for in a moment she had passed out of sight, and no news of her reached us for six months afterwards. Accordingly we were all of us certain the pinnace

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had been lost; yet God had better things in store for us, for the fact was, that finding herself no match for the violence of the waves, she had avoided the Virginian ocean, with which we were already contending, by returning to England, to the Scilly Isles. And making a fresh start from thence, in company with the Dragon, she overtook us, as we shall relate, at a large harbor in the Antilles. And thus God, who oversees the smallest things, guided, protected, and took care of the little vessel.

We, however, being ignorant of the event, were distressed with grief and anxiety, which

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mebat, quem tetra nox frequentibus foeta terroribus augebat. Illucescente die, cum africanum haberemus contrarium, quia tamen languidior erat, per multas ambages lente provehebamur. Ita Martis, Mercurii et Jovis dies variantibus ventis, exiguo profectu abiere. Die Veneris, obtinente Euro-Noto, et glaucas cogente nubes vento gravidas, tantus circa vesperam se turbo effudit, ut momentis singulis, involvendi fluctibus videremur. Neque mitiora promittebat lux insequens Andreæ apostolo sacra Nubes, terrificum in morem excrescentes, terrori erant intuentibus antequam discinderentur: et opinionem faciebant prodiisse adversum nos in aciem, omnes spiritus tempestatum maleficas, et malos genios omnes Marylandiæ. Inclinata die, vidit Navarchus *Piscem solis* cursui solari obnitentem: quod horridæ tempestatis certissimum (est) indicium: neque fides abfuit augurio. Nam circa Decimam nocturnam cæca nubes atrocem depluit imbrem. Hunc, tam immanis turbo suscepit, ut necesse fuerit quantocius ad vela contrahenda accurrere: neque id fieri tam expeditè potuit, quam acatium, seu velum majus, quo solo navigabamus, medium à summo deorsum inde

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the gloomy night, filled with manifold terrors, increased. When the day dawned, although the wind was against us, being from the south-west, yet, as it did not blow very hard, we sailed on gradually by making frequent tacks. So Tuesday, Wednesday, and Thursday passed with variable winds, and we made small progress. On Friday, a south-east wind

prevailing, and driving before it thick and dark clouds, so fierce a tempest broke forth towards evening, that it seemed every minute as if we must be swallowed up by the waves. Nor was the weather more promising on the next day, which was the festival of Andrew the Apostle. The clouds, accumulating in a frightful manner, were fearful to behold, before they separated, and excited the belief that all the malicious spirits of the storm, and all the evil genii of Maryland had come forth to battle against us. Towards evening, the captain saw a *Sunfish* swimming, with great efforts, against the course of the sun, which is a very sure sign of a terrible storm; nor did the omen prove a false one. For about ten o'clock at night a dark cloud poured forth a violent shower. And such a furious hurricane followed close upon it, that it was necessary to run with all speed to take in sail; and this could not be done quickly enough to prevent the mainsail, the only one we were carrying, from being torn in the middle from

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retur. Ejus pars una in mare delata, ægrè recepta est.

Hîc fortissimi cujusque sire vectoris sire nautæ est consternatus animus; fatebantur enim vidisse se alias naves, minore procellâ præcipitatas, accendit verò is turbo Catholicorum preces et vota, in honorem B æ Virginis Matris et immaculatæ Ejusdem Conceptionis, Sancti Ignatii Patroni Marylandiæ Sancti Michælis et tutelarium omnium ibidem angelorum. Et quisque animum suum Sacrâ Exomo-expiare contendebat. Nàm clavi moderamine amisso navigium jàm undis et ventis, derelictum fluctuabat ut in aquâ discus, dùm Deus saluti viam aperiret. Initio, fateor, occupaverat *me* (B) metus amittendæ navis et vitæ; postea verò quàm tempus aliquod orationi, minus, pro more meo quotidiano, tepidè impendissem, atque Christo Domino, B æ Virgini, S to Ignatio et angelis Marilandæ exposuissem, propositum hujus itineris esse, Sanguinem Redemptoris Nostri in salute Barbarorum honorare: eidem servatori Regnum (si conatus tenues secundare dignetur erigere,) Dotem alteram Immaculatæ Virgini Matri consecrare et

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top to bottom. A part of it was blown over into the sea, and was recovered with difficulty.

At this juncture, the minds of the bravest among us, both passengers and sailors, were struck with terror; for they acknowledged that they had seen other ships wrecked in a less severe storm; but now, this hurricane called forth the prayers and vows of the Catholics in honor of the Blessed Virgin Mary and Her immaculate Conception, of Saint Ignatius, the Patron Saint of Maryland, Saint Michael, and all the guardian angels of the same country. And each one hastened to purge his soul by the Sacrament of penance. For all control over the rudder being lost, the ship now drifted about like a dish in the water, at the mercy of the winds and the waves, until God showed us a way of safety. At first, I confess, I had been engrossed with the apprehension of the ship's being lost, and of losing my own life; but after I had spent some time, in praying more fervently than was my usual custom, and had set forth to Christ the Lord, to the Blessed Virgin, St. Ignatius, and the angels of Maryland, that the purpose of this journey was to glorify the Blood of Our Redeemer in the salvation of barbarians, and also to raise up a kingdom for the Saviour (if he would condescend to prosper our poor efforts,) to consecrate another gift to the Immaculate Virgin, His Mother, and many things to the

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similia multa. Affulsit intùs in animo consolatio non mediocris et simul persuasio tàm certa, nos, non ab hâc procellâ tantùm, sed ab omni aliâ, itinere isto, liberandos, ut nullus apud me esse posset dubitandi locus. Dederam me orationi cum mare sæviret maximè, et (quod ad Dei unius Gloriam cedat) vixdùm eam finieram, cùm sedisse animadvertebant tempestatem. Id scilicet novo quodam me induit habitu animi, perfuditque simul gaudio ingenti et admiratione, cùm impensam, Dei in Marylandiæ populos, voluntatem (ad quos Rev a V a nos misit) haud paulò ampliùs persentirem. Dulcissima Redemptoris Nostri Bonitas *in æternum laudetur!*

Cum ità deferbuisset jàm mare, trium mensium navigatio placidissima fuit, ut navarchus cum suis, jucundiozem se vidisse nunquam, aut quietiorem asseveraverit: neque enim

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unius horæ passi sumus incommodum. Cùm verò tres menses nomino, non dico nos tamdiù mare insedissee, sed iter integrum et moras quas in antillis Insulis traximus, adnumero. Navigatio enim ipsa septem Hebdomadas, et duos solummodò dies tenuit, idque censetur (iter) expeditum.

Ab eo igitur tempore, quandò littus Hispaniæ legebamus, neque adverso, neque vento admodùm

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same effect.; great comfort shone in upon my soul, and at the same time so firm a conviction that we should be delivered, not only from this storm, but from every other during that voyage, that with me there could be no room left for doubt. I had betaken myself to prayer, when the sea was raging its worst, and (may this be to the glory of God,) I had scarcely finished, when they observed that the storm was abating. That indeed brought me to a new frame of mind, and filled me at the same time with great joy and admiration, since I understood much more clearly the greatness of God's love towards the people of Maryland, to whom your Reverence has sent us. Eternal praises to the most sweet graciousness of the Redeemer!!

When the sea had thus immediately abated, we had delightful weather for three months, so that the captain and his men declared they had never seen it calmer or pleasanter; for we suffered no inconvenience, not even for a single hour. However, when I speak of three months, I do not mean to say we were that long at sea, but I include the whole voyage, and also the time we stopped at the Antilles. For the actual voyage occupied only seven weeks, and two days; and that is considered a quick passage.

After that time then, while we were sailing along the shore of Spain, the winds were not 3

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prospero usu sumus. Verebatur Turcas, nullos tamen habuimus obvios: receperant se fortasse ad solemne jejunium quod jàm vocant celebrandum; in illam enim anni

tempestatem incidebat. Prætervecti autem Fretum Herculeum et Maderas, et ventis à puppi vela infantibus (qui non jàm vagi, sed ad austrum et africanum qui noster erat cursus constantè sedent) apparuerunt tres naves quarum una nostram mole superabat; distare autem videbantur ad tres circiter leucas (novem milliaria) versus occidentem, et nobis obviam conari: interdum etiam ad invicem utrò citròque mittere et percontari. Cum suspicaremur esse Turcarum Piraticas, expediebamus quæcumque ad pugnam erant necessaria. Neque deerant ex nostris qui Navarchum imprudentius stimularent, ut eas utrò aggrediretur ac lacesseret. Sed Dominum habebat, cui, cum reddenda erat ratio. probabilem se posse pugnae causam afferre dubitabat. Et quidem conflictum difficilem habiturum fuisse existimo: quanquam fortasse, quantum ab illis nos, tantum nos illi metuebant: et erant, ut conjecturâ assequor, mercatores qui ad Fortunatas non procul dissitas tendebant; et vel non poterant nos assequi, vel nolebant.

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against us, nor were they very favorable. We feared that we might meet with the Turks, yet we fell in with none of them; they had gone home, perhaps to celebrate a solemn fast which they call , for it took place at that season of the year. But when we had sailed past the Strait of Gibraltar, and the Madeiras, with favorable winds, which were no longer variable but blew steadily towards the South and the south-west, the direction in which we were sailing; three ships came in sight, one of which was larger than ours; moreover they appeared to be about three leagues (nine miles) off, towards the west, and to be trying to come up with us; now and then, also, they would send messengers to and fro and communicate with each other. As we suspected that they were Turkish pirates, we made all the necessary preparations for fighting. And there were some among our men, who inconsiderately urged the captain to approach and attack them without provocation. But since he had a Master, to whom he had to render an account, he doubted whether he could give a plausible reason for fighting, and indeed I think the contest would have been an arduous one, though, perhaps they feared us as much as we did them; and they were,

as I conjecture, merchants who were on their way to the Fortunate Islands, not far distant, and either could not overtake us, or did not wish to.

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Hinc ad insulas fortunatas delati, Sinu magno suscepti fuimus, in quo nullus metus nisi ex malaciis, quæ cùm quindecim diebus, et tribus aliquandò septimanis perdurent, deficit navigantes commeatus. Id verò rarò et vix sæculo uno semel aut iterùm accidit. Frequentissimè nihilominus trahendæ sunt moræ, deficiente vento qui, cùm spirat, unus et idem semper est huic nostræ navigationi propitius. In hoc sinu confecimus Milliarium Italicorum tria millia plenis velis, mare secantes lacteum, nusquàm impediende malaciâ, nisi quandòque circà meridiem unâ horâ.

Haud facilem invenio rationem tàm constantis venti, nisi fortè id oriri quis dixerit ex viciniâ solis inter duos tropicos intercurrentis, et vi sua attrahentis ex mari duo genera meteororum, siccum unum ex marinâ salsedine, alterum humidum ratione aquæ: ex priori fit ventus, ex posteriori generantur pluviae: sol itaque utrumque ad se evehens causa est cur eundem cum sole obliquum semper cursum servant, solemque perpetuò sequantur. Atque eadem potuit esse ratio, cur, inter duos tropicos experti sumus ingentem simul calorem et

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Sailing hence to the fortunate isles, we were received in a large Bay, where there is nothing to be feared excepting the calms, but since these last fifteen days and sometimes three weeks, the supplies of the navigators give out. But this rarely happens, scarcely once or twice in a century. Nevertheless very frequent delays are unavoidable, on account of the wind's failing, which, when it blows, is always one and the same, being favorable to this voyage of ours. When we arrived at this bay, we had sailed three thousand Italian miles under full sail, passing over a milk-white sea, without being delayed at all by calms, except occasionally, for a single hour, about mid-day.

I cannot easily discover the cause of such a constant wind, unless, perchance, one should say it arises from the sun's being so near, as it passes between the tropics, and from the fact that it draws from the sea, by the power of its heat, two kinds of vapor, the one dry from the saltness of the sea, the other moist by reason of the water: the wind proceeds from the former, and from the latter are produced the rains; and so the sun drawing both towards itself, is the cause of their always keeping the same oblique course with the sun, and constantly following it. And this, too, may have been the reason, why we met with great heat and an abundance of rain,

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copiosam pluviam; idque constantè mane, meridie, vespere, vel saltem ventos iis horis vehementiores. Hinc etiam deduci ratio potest, cur hoc tempore Sinus à malaciis liber fuerit. Nam sol in tropico Capricornii existens ultra Lineam Æquinoctialem, et ad ejusdem Lineæ extremam partem meridionalem declinans, (ut nobis accidit inter 13 et 17 gradum æquatoris positus, quandò mensibus nostris hybernis calores sunt ibi quantùm æstivis mensibus in Europâ) attrahit obliquè ventum et pluviam ad Lineam Æquinoctialem; atque indè, iis mensibus venti sunt certiores, et in hoc Sinu præsertim et versùs tropicum Cancrì. Frequentiores autem sunt malaciæ cùm, æstivo tempore, sol æquatorem transit ad nos, attrahitque meteora salsa et aquea, non obliquè sed ferè perpendicularitèr.

Hîc autem non possum non extollere divinam Bonitatem quæ diligentibus facit, ut omnia cooperentur in bonum. Si enim nullâ injectâ morâ lacuisset eo tempore solvere quo constitueramus, mensis scilicet augusti vigesimo, sole cis æquatorem verticem feriente intensissimi calores non solùm annonæ labem, sed plerisque omnibus morbos

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between the tropics at the same time, and that regularly, at morning, noon and evening; or at any rate the winds were stronger then. From this also can be drawn the reason why the bay was at this time free from calms. For the sun in the tropic of Capricorn going beyond the Equinoctial Line, and passing down to the extreme southern point of the same line, (as



happened to us between the 13th and 17th degrees of longitude, the heat there being as great in our winter months, as it is in the summer months in Europe) draws the wind and rain obliquely towards the Equinoctial Line; and for this reason, the winds are more certain during those months, especially in this Bay, and blow towards the tropic of Cancer. But the calms are more frequent in the summer time, when the sun crosses the equator towards us, and draws up the salt and watery vapors, not obliquely, but almost perpendicularly.

And here also I cannot pass on, without praising the Divine Goodness, which brings it to pass, that all things work together for good to them that love God. For if, meeting with no delay, we had been allowed to sail at the time we had appointed, namely on the twentieth of the month of August, the sun being on this side of the equator, and striking down vertically, the intense heat would not only have ruined our provisions, but would

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mortemque attulissent. Mora saluti fuit: n#m hyeme conscendentes hujusmodi incommodis caruimus; et si consuetas navigantibus nauseas excipias, nemo morbo aliquo tentatus est usque ad Festum Nativitatis Domini. Is dies, ut celebrior esset, propinatum est vinum, quo, qui usi sunt intemperantiùs, febri correpti sunt proximâ luce, numero triginta; et ex iis non ità multò post, mortui sunt circitèr duodecim inter quos duo Catholici. Magnum suû apud nos desiderium reliquerunt Nicolaus Fairfaxius et Jacobus Barefote.

Inter navigandum (post conspectum Piscem Solis qui cursui solis obnititur, et est index tempestatum postque tempestatem reverâ non unam)(C) multa occurrebant curiosa. In primis *Pisces volantes* qui modò æquor, modò aëra sublime, pennis secabant passerum magnitudine vel majorum (sparorum) quas, (quos) valdè etiâ gustu prægrato referunt. Centeni gregatim se in aëra librant Delphinos cum fugiunt insequentes. Eorum aliqui, deficiente pennarum remigio, in nostram navim deciderunt; nam uno impetu, non ampliùs qu#m duorum vel trium jugerum spatium pervolant; tùm pinnas aëre exsiccatas aquis rursùs immergunt

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have brought disease and death upon almost all of us. We were saved by the delay, for by embarking in the winter time, we escaped misfortunes of this kind; and if you except the usual sea-sickness, no one was attacked by any disease, until the Festival of the Nativity of our Lord. In order that that day might be better kept, wine was given out; and those who drank of it too freely, were seized the next day with a fever; and of these, not long afterwards, about twelve died, among whom were two Catholics. The loss of Nicholas Fairfax and James Barefote was deeply felt among us.

While continuing our voyage, (after having seen the Sunfish, which swims with difficulty against the course of the sun, and is a sign of storms, and indeed after more than one storm)(C) we met with many curious things. Especially Flying fish, which sometimes swim in the sea, and sometimes fly up in the air. They are about the size of flounders or the larger giltheads, and very much resemble these in their delicious flavor. A hundred of them rise into the air at once, when flying from the Dolphins which pursue them. Some of them fell into our ship, their wings failing them; for in one flight they do not fly over a greater space than two or three acres, then, because their fins are dried by the air, they plunge into the water again, and venture a 4

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et se iterum cælo committunt. Cùm ab æquatore uno et viginti gradibus et aliquot minutis abessemus, ubi tropicus incipit, videre erat aves quas, à loco, tropicas vocant, in ære pendulas: Illæ, cùm falconem mole adæquent, duabus prælongis et albentibus plumis in caudâ conspicuæ, incertum est an aeri perpetuò insideant, an quandòque aquis se sustentent. Cetera, ut aliorum litteris nota, omitto.(D)

Cùm insulas Fortunatas essemus prætervecti, Dominus Leonardus Calvert, Præfectus Classis agitare cœpit quas merces, et undè comparare posset navi reduci onerandæ, quo fratris sui Baronis de Baltimore sumptibus caveret. Illi enim ut totius navigationis principi onus integrum incumbibat. In Virginiâ à nostratibus nihil commodi sperabatur; sunt enim huic novæ plantationi infensi: itaque ad insulam S ti Christophori tendebamus;

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cùm concilio adhibito, verentes ne, eâ serâ anni tempestate, alii nos prævenissent, proras obvertimus ad austrum ut Bonavista potiremur: quæ insula, angolæ apposita in littore Africano gradibus 14. ab æquatore, statio est Hollandorum salem conquirentium, quem deindè, vel domum,

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second time into the air. When we were twenty-one degrees and some minutes from the equator, where the tropic begins, we could see the birds which are called, from the place where they are found, the tropic birds, hovering in the air. These are as large as falcons, and are remarkable for having two very long, white feathers in their tails; it is uncertain whether they always stay in the air, or sometimes rest on the water. The other things I omit, as being already known from the letters of others.(D)

When we had sailed beyond the Fortunate Islands, Lord Leonard Calvert, the commander of the enterprise, began to consider where he could get any merchandise to load the ship with, on its return, in order to defray the expenses of his brother, the Baron of Baltimore. For he, having originated the whole expedition, had to bear all the expense. No profit was expected from our countrymen in Virginia: for they are hostile to this new settlement; accordingly we were directing our course to the Island of St. Christopher, when, after holding a council, apprehending that at that late season of the year others had been before us, we turned our prows to the south to go to Bonavista. This island, situated near Angola on the African coast, 14 degrees from the equator, is a post of the Hollanders, where they collect salt, which 23 vel ad piscem in Greenlandiâ condiendum conferunt. Copia, salis atque etiam Caprarum, quarum insula ferax est, eò nos invitabat; nàm alioqui habitatore nullo utitur. Pauci tantùm Lusitani exilio propter scelera pulsī, vitam, ut possunt, trahunt. Vix 200 milliaria confeceramus, cùm mutatis iterum quorundam suggestionē consiliis, ne commeatus in tanto circuitu nos deficeret, defleximus ad Barbadoes.

Est ea Caraïbum seu antillarum insularum ultima, ab æquatore 13. gradibus distans, ceterarumq: (quæ in modum arcûs ad usque Sinum Mexicanum longo tractu

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portenduntur) granarium. Ad hanc ut appulimus tertio Januarii, in spem venimus multarum commoditatum ab incolis anglis et consanguineo Gubernatore; sed conspiratione factâ modium tritici qui in insulâ medio floreno Belgico veniebat, nobis non nisi quintuplâ proportionem (duobus florenis cum dimidio) vendere decreverunt, unum 50. florenis licitabant, pullum Indicum 25. cetera ejus generis altilia minora tribus Florenis, Bovinam seu vervecinam nullam habebant. Vivunt etiam pane Indico et *Potatis*, quod radicum genus tantâ affluentia provenit, ut plaustra integra gratis auferre liceat.

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they afterwards carry home, or take to cure fish with in Greenland. The abundance of salt, and also the number of goats which are found on the island, were inducements for us to go there; for it has no other inhabitants. Only a few Portuguese, transported for crime, drag out their lives the best way they can. We had gone barely 200 miles when, changing our plans a second time, at the suggestion of some among us, lest provisions should fail us, in going so far out of our way, we turned aside into Barbadoes

This is the last of Caribbee Islands or Antilles, 13 degrees distant from the equator, and serves as a granary for all the rest, which extend in a long line in the shape of a bow, clear to the Gulf of Mexico. When we reached this island, on the third of January, we had hope of securing many articles of trade from the English inhabitants, and from the governor, who was our fellow countryman; but forming a combination, they determined not to sell us any wheat, (which was selling in the island at half a Belgic florin a bushel,) for less than five times that price, that is two florins and a half. They offered at 50 florins apiece, turkeys for 25 florins, and all the smaller poultry of that kind at three florins. They had no beef or mutton at any price. They live withal on corn-bread and potatoes; and this kind of root grows in such abundance, that you can carry off whole wagon loads of it for nothing.

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Hominum acerbam severitatem Divinæ Providentiæ consideratio mitigavit. Intelleximus enim ad Insulam Bonavistæ State Classem Hispanicam, quo externos omnes Salis

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commercio prohiberent. Illò si porrò contendissemus itinere constituto, in casses, præda facti, decidissemus. Majori interim periculo ad Barbadoes erepti: famuli(E) per totam insulam in necem Dominorum conspirarant; tùm scilicet in libertatem asserti, navi quæ prima appelleret, potiri statuerant et tentare maria. Conjuratone patefactâ per quemdam quem facti atrocitas deterrebat, supplicium unius ex præcipuis, et insulæ securitati et nobis saluti fuit. Nostra enim navis, ut quæ prima littori applicuit, prædæ destinata fuerat; et eo ipso die quo appulimus, octingentos in armis reperimus, quò recentissimo sceleri obviarent.

Insulæ Barbadoëum 30 Milliaria continet longitudo, latitudo 16: gradibus 13. ab æquatore, calore tanto ut incolæ, hybernis mensibus, lineis vestiantur, et aquis se sæpius immergant. Messis tùm

24

The watchful care of Divine Providence consoled us for the bitter harshness of men. For we understood that a Spanish fleet was stationed off the island of Bonavista to keep all foreigners from engaging in the salt trade. If, keeping to our appointed route, we had gone on thither, we should have fallen into the net, and become the prey of our enemies. In the meantime, we were delivered from a greater danger at Barbadoes: the servants(E) throughout the whole island had conspired to kill their masters; then, indeed, after having gained their liberty, it was their intention to possess themselves of the first ship which should touch there, and venture to sea. The conspiracy was disclosed by one who was deterred by the atrocious cruelty of the enterprise; and the punishment of one of the leaders was sufficient for the security of the island and our own safety. For our ship, as being the first to touch there, had been marked for their prey; and on the very day we landed, we found eight hundred men in arms to oppose this wicked design, which had just transpired.

The Island of Barbadoes is 30 miles in length and 16 in breadth; it is 13 degrees from the equator, and the climate is so warm, that the inhabitants in the winter months wear linen

clothes and bathe frequently. It was harvest time when we arrived. It would be impossible to live there,

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erat, cùm appulimus. Nisi frequentes venti æstum temperarent, impossibilis esset habitatio. Lecti stragula vestis ex gossipio affabrè texta; in hâc cùm est quiescendi tempus, funibus appensâ ad duos hinc indè palos, dormiunt; de die, iterùm quocumque libet, auferunt. Merces præcipuæ sunt frumentum et gossipium. Jucundum est videre modum et copiam pendentis ex arbore gossipii. Arbor (arbuscula, frutex) ex quâ nascitur major non est oxyacantho (quam vulgus Berberia albam spinam vocat) quanquàm arbori quàm spinæ similior; hæc nodum fert magnitudine juglandis, formâ acutiori, qui in quatuor partes dissectus, gossipium nive candidius et plumâ mollius, in speciem nucis convolutum, fundit. Gossipio sex parva semina insident *vicie* æqualia: quod tempore suo collectum, et rotâ quadam à semine expeditum condunt in saccos, et adservant.

Brassicæ(6) genus *admirandum est*, quæ cùm caulem habeat in 180. pedum altitudinem, excrescentem, vel cruda editur vel elixa. Caulis ipse, ad unius ulnæ mensuram, sub fructa ( ) habetur in deliciis. Crudus, admoto pipere, carduum Hispanicum (artishok) superat: et juglandi

(6) Cabbage-tree vel *areca oleracea* (family of the Palms.)

25 were it not for the frequent winds that moderate the heat. The coarse cloth, that serves them for a bed, is skilfully woven out of cotton; when it is bed-time, they hang this from two posts, one at each end and sleep in it; in the day-time, they carry it away again wherever they choose. The chief articles of trade are grain and cotton. It is delightful to see the plentiful supply of cotton hanging from the trees. The tree, (bush, shrub,) on which it grows is no larger than the thorn, (which is commonly called the Barberry white thorn,) although it is more like a tree than a thorn bush; this bears a pod as large as a walnut, but more pointed in its shape, which, separating into four parts, gives forth the cotton, which is whiter than snow and softer than down, rolled up in the shape of a nut. There are six small

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seeds, like vetches, in the cotton; they gather it in due season, and after clearing it of the seed with a kind of wheel, they store it in bags and preserve it.

There is a wonderful kind of cabbage,(6) which has a stalk that grows 180 feet high, and is eaten either raw or boiled. The stalk itself, for a cubit's length below the fruit, is considered a delicacy. When eaten raw with pepper, it excels the Spanish thistle (artichoke.) And 5

(6) Cabbage-tree or Cabbage-Palm, (family of the Palms.)

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nudatæ propior, ingens caulis, arboris benè magnæ truncum adæquans neque tamen arbor sed legumen, Brassicam fert non ampliùs unam.

Ibidem videre est arborem satis proceram, quam saponem vocant. Grana saponis nucem avellanam non excedunt magnitudine, Horum pinguis tunica: saponis instar purgat et detergit; quanquàm, ut aiunt, lino tenuiori inimica. Ex iis granis multa mecum ablata in Marilandiam, mandavi terræ futurarum arborum semina.

Inter arbores etiam numerant *Palmam Christi* quanquàm truncum illa habeat porosum et legumini similem; Racemum fert ingentem seminum coloris subcinericii spinis armatum et nigris maculis inspersum. Ex his præstans oleum exprimitur. Mala aurea, citrina, granata, nuces etiam quas Hispani *Cocos* vocant, ceterique calidarum regionum fructus ubertim proveniunt.

Est et fructus qui Guacia dicitur coloris aurei, forma citri minoris, gustu tamen referens Cydonium (quince.) Pupæ colore et form non absimili; sed prædulcis cùm sit, condiendis tantum cibis adhibetur.

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indeed it is much like a walnut tree that has been stripped of its boughs; the great stalk equalling in size the trunk of a very large tree; and yet it is not a tree, but of the nature of a leguminous plant; it bears only one Cabbage.

There is also to be seen there a pretty tall tree, which they call the soap tree. The grains (or seeds) of soap are no larger than hazel-nuts, and they have a thick membrane; it purifies and cleanses like soap, although, as they say, it is injurious to fine linen. I carried many of these seeds with me to Maryland, and planted them, hoping for trees in the future.

They also reckon among the trees the *Palm of Christ*, though it has a porous trunk, like a leguminous plant. It bears a great. Cluster of seeds of an ashy color, covered with thorns and sprinkled with dark spots. From these an excellent oil is expressed. Oranges, lemons, pomegranates, and also the nuts which the Spanish call *Cocoa nuts*, and all other fruits of warm regions are produced in abundances.

There is also a fruit, which is called the Guava, of a golden color, shaped like a lime, yet in its taste it resembles the quince. It is of the color of the Pupa (Pawpaw?), and not unlike it in shape; but as it is very sweet, it is only used for preserving.

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Præcellit autem ceteros, quos alibi terrarum gustavi fructus *Nux Pineæ* (Pine nut) est ea coloris aurei, vinoque mixta gratissima, tres vel quatuor ejusdem nominis nuces Europæas mole adæquans, figurâ non admodum dissimili sed *aperosiore*: non tot distincta loculamentis et modulis, qui adhibiti ad ignem nucleum reddant, sed molli et tenellâ involuta membranulâ gustui jucundissimâ, nullo aspera acino, sed à summo deorsum æqualitèr palato arridens. Neque deest, quam meretur, corona, haud dubiè enim regina fructuum appellari potest. Gustum habet aromaticum, et quantum conjecturâ assequor, fraga vino saccharoque mixta referentem. Sanitati conservandæ plurimum confert, corporum constitutioni tam aptè consentiens, ut licet ferrum exedat, hominem tamen, si qua res alia quàm maximè, corroboret; neque præcelsâ hanc queras in arbore, sed unam,



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unâ ex radice quasi cardui Hispanici, prominentem. Optabam me nucem unam *Paternitati vestræ* cum hisce litteris tradere potuisse in manus. Nihil enim, præter ipsam, pro dignitate potest describere.

Vigesimo quarto Januarii, de nocte subductis anchoris, et circà meridiem sequentis diei relictâ ad lævam insulâ S tæ. Luciæ, sub vesperam tenui

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But the *Pine-apple* excels all the other fruits that I have tasted anywhere else in the world: it is of a golden color, and is excellent when mixed with wine, and as large as three or four of the European nuts of the same name, not much unlike them in shape, but not separated into so many cells and little divisions, which give out their meat when held to the fire, but wrapped in a soft and delicate membrane, that has a delightful taste: it has no bitter kernel, but is equally pleasing to the palate from top to bottom. Nor is it without the crown which it deserves; for undoubtedly it may be called the queen of fruits. It has a spicy taste, which, as nearly as I can guess, is like that of strawberries mixed with wine and sugar. It is of great service in preserving health, agreeing so nicely with the human constitution, that although it corrodes iron, it strengthens man more perhaps than anything else; nor do you find it on a high tree, but a single fruit coming out on each root like the artichoke. I wish I could send *your Paternity* a specimen with this letter. For nothing but itself, can describe it according to its excellence.

On the twenty-fourth of January, we weighed anchor in the night, and passing the Island of St. Lucia on our left, about noon of the following day, we reached Matalina towards evening. At this

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mus *Matalinam*. Hîc duo lentres nudorum hominum molem nostræ navis veriti, Pepones cucurbitas, fructus Platani et Psittacos de longè ostendebant commutandos. Gens effera, obæsa, pigmentis purpureis nitens, ignara Numinis, carnum humanarum avida, et quæ anglorum interpretes aliquot pridem absumpserat, regionem colit in primis fertilem, sed

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quæ tota lucus sit, nullâ planitie pervia. Aplustri albo in signum pacis proposito, eos qui se à longè ostentabant invitavimus ad commercia, sed indicium aversati insignia consueta proposuerunt.

Cùm, his ostensis, quinam essemus intellexissent, animis assumptis accessêre propiùs; sed paucis tantùm tintinnabulis et cultellis acceptis, præpotenti navi non nimiùm fidentes, celocem adeunt, promittentes se, si consistere decerneremus, sequenti die meliores merces allaturos. Capiet olim aliquem, uti spero, derelicti hujus populi miseratio. Apud nautas increbuit rumor (ortus à quibusdam Gallis naufragis) reperiri, in hac insula, *animal* cujus fronti lapis inusitati splendoris insidet, prunæ vel candelæ ardenti similis. Huic animali *Carbuncæ* nomen indiderunt. Rei fides sit penès auctorem.

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place two canoes full of naked men appeared, who, keeping at a distance from apprehension of our huge ship, held up (Pumpkins,) gourds, the fruit of the Plane tree, and Parrots, offering to exchange them. They were a savage race, fat, shining with red paint, who knew no God, and devoured the flesh of human beings; and they had before made away with several English interpreters. They inhabit a country which is especially fertile, but is entirely covered with woods, having no open plains. Hanging out a white flag, as a sign of peace, we invited those, who were displaying themselves in the distance, to trade with us, but objecting to this sign they made their usual signals.

After we repeated these, when they understood who we were, they took courage and came up nearer, but not trusting too much to so powerful a ship, they took only a few little bells and knives, and went to the pinnacle, promising that if we should decide to stay until the next day, they would bring better wares. Some one, I hope, will hereafter have compassion on this forsaken people. A rumor spread among the sailors, (started by certain Frenchmen who had been shipwrecked,) that an *animal* is found on this island, in whose forehead is a stone of extraordinary lustre, like a live coal or burning candle. They named this animal *Carbunca*. Let the author of this story answer for its truth.

Die proximo illucescente alteram Caraïbum insularum attigimus, quam asperorum montium similitudo, Hispanicè, Gaudalupæ fecit cognomen, estque, uti confido, sub tutelâ ejusdem S. S. mæ. Virginis Matris—Indè Monserratem tenuimus circà meridiem ubi, ex lembo Gallico, intelleximus, nondùm nos ab Hispanorum classe tutos esse. Habet Monserrate incolas Hibernos pulsos ab anglis Virginis ob fidei Catholicæ professionem. Tum ad Mævium pestilenti aere et febribus infamen—Uno die assumpto, vela fecimus ad S. ti Christophori, ubi decem dies substetimus, à Gubernatore Anglo, et Capataneis duobus, Catholicis amicè invitati; me in primis benignè accepit Coloniræ Gallicæ in eâdem insulâ Præpositus.

Quæcunque apud Barbadoes rara visuntur, hîc etiam reperi, et prætereà non procul à Præfecti sede *Montem Sulphureum*. Et quod admireris magis, *Plantam Virginem* sic dictam, quod minimo digiti contactu, confestim marescat et concidat: quanquàm datâ morâ, reviviscens iterùm assurgat. Placuit mihi in primis *Locusta arbor*, quam suspicio est præbuisse victum S. to Joanni Baptistæ;

When the next day dawned, we came to another of the Caribbee Islands, which has received the Spanish name of Guadalupe from the resemblance of its rough mountains, and it is, I trust, under the guardianship of the same Most Holy Virgin Mother. Thence we came to Montserrat about noon, where we learned from a French cutter, that we were not yet safe from the Spaniards' fleet. The inhabitants of Montserrat are Irishmen, who were banished by the English of Virginia, on account of their professing the Catholic faith. Then we came to Mævius, noted for its pestilential air and fevers. After spending one day, we sailed for St. Christopher's Island, where we stayed ten days, having received a friendly invitation from the English governor, and two Captains who were Catholics; the President of the French Colony in the same island received me with especial courtesy.

All the rare things that are to be seen at Barbadoes, I found at this place too, and besides these a *Sulphurous Mountain*, not far from the Governor's house. And what you would admire more, the *Virgin Plant*, so called because at the least touch of the finger, it immediately shrinks and falls in; though, if you give it time, it revives and rises up again. I was especially pleased with the *Locust tree*, which is supposed to have afforded sustenance to St. John the 6

30

ulum adæquat magnitudine, apibus tam grata, ut libentissimè illi favos suos implicant. Mel, si nomen silvestris demas, neque colore, neque sapore à purissimo quod gustavi melle differt. Fructus etiam, Locustæ nomen retinens, in duriori cortice sex fabarum, siliquis pari, medullam continet mollem, sed tenacem, gustu farinæ similem melle mixtæ; semina fert grandiuscula quatuor vel quinque coloris castanei; horum aliqua terræ inserenda asportavi.

Ac tandem hinc solventes, *caput* quod vocant *consolationis* in Virginiâ tenuimus, 27. Februarii pleni metu, ne quid mali nobis machinarentur Angli incolæ, quibus nostra plantatio ingrata admodum erat. Litteræ tamen quas à Rege et à summo angliae quæstore ad earum regionum præfectum ferebamus, valere ad placandos animos et ea quæ nobis porrò usui futura erant, impetranda. Sperabat enim Præfectus Virginiae hac benevolentia erga nos, facilius à fisco Regio, magnam vim sibi debitæ recuperaturum. Sparsum tantum rumore nunciabant adventare sex naves, quæ omnia sub Hispanorum potestatem redigerent; indigenas, ea propter, omnes in armis esse,

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Baptist. It equals the elm in size and is such a favorite with the bees, that they very gladly build their cells in it. The honey, if you forget that it is called wild, does not differ in color or flavor from the purest honey I have tasted. The fruit also, keeping the name of Locust, consists of six beans in a pretty hard shell, like a pod, and contains a meat which is soft

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but glutinous, tasting like flour mixed with honey; it bears four or five tolerably large seeds, of a chestnut color. I carried some of these with me to plant.

At length, sailing from this place, we reached the *cape*, which they call *Point Comfort*, in Virginia, on the 27th of February, full of apprehension, lest the English inhabitants, who were much displeased at our settling, should be plotting something against us. Nevertheless the letters we carried from the King, and from the high treasurer of England, served to allay their anger, and to procure those things which would afterwards be useful to us. For the Governor of Virginia hoped, that by this kindness toward us, he would more easily recover from the Royal treasury a large sum of money which was due him. They only told us that a rumor prevailed, that six ships were coming to reduce everything under the power of the Spaniards, and that for this reason, all the natives were in arms; this

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quod verum (esse) postea experti sumus. Rumor tamen, vereor, ab anglis ortum habuit.

Post octo vel novem dierum benignam tractationem, tertio Martii vela facientes, et in sinum Cosopeak (Chesapeake) invecti cursum ad aquilonem defleximus, ut fluvio *Patomeack* potiremur. Sinus Chesopeack latus decem leucas (30 Milliaria Italica) placidè inter littora labitur, profundus quatuor, quinque, sex orgyis, piscibus, cùm favet annus, scatens: jucundiozem æquè lapsum vix invenies. Cedit tamen fluvio Patomeack, cui nomen à S to Gregorio indidimus.

Jàm optatâ potiti regione, nomina, pro re natâ, distribuebamus. Et quidem Promontorium quod est ad austrum, titulo S. Gregorii consecravimus (nunc Smith point) aquilonare, S to Michæli (nunc Point Lookout) in honorem omnium angelorum indigitantes. Majus, jucundiusve flumen aspexi nunquàm. Thamesis illi comparatus vix rivulus videri potest: nullis inficitur paludibus, sed solida utrinque terra; assurgunt decentes arborum sylvæ non clausæ vepretis, vel subnascentibus surculis, sed quasi manu laxâ consitæ, ut liberè

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quadrigam inter medias arbores agitare possis. In ipso ostio fluminis armatos indigenas conspeximus. Eâ nocte ignes totâ regione arserunt; et quoniam nunquàm

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we afterwards found to be true. Yet I fear the rumor had its origin with the English.

After being kindly treated for eight or nine days, we set sail on the third of March, and entering the Chesapeack Bay, we turned our course to the north to reach the *Potomeack* River. The Chesopeacke Bay, ten leagues (30 Italian miles) wide, flows gently between its shores: it is four, five and six fathoms deep, and abounds in fish when the season is favorable; you will scarcely find a more beautiful body of water. Yet it yields the palm to the Potomeack River, which we named after St. Gregory.

Having now arrived at the wished-for country, we allotted names according to circumstances. And indeed the Promontory, which is toward the south, we consecrated with the name of St. Gregory (now Smith Point,) naming the northern one (now Point Lookout) St. Michael's, in honor of all the angels. Never have I beheld a larger or more beautiful river. The Thames seems a mere rivulet in comparison with it; it is not disfigured with any swamps, but has firm land on each side. Fine groves of trees appear, not choked with briars or bushes and undergrowth, but growing at intervals as if planted by the hand of man, so that you can drive a four-horse carriage, wherever you choose, through the midst of the trees. Just at the mouth of the river, we observed the natives in arms. That night, fires blazed through the whole country,

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illis tàm magna navis conspecta fuit, nuncii hinc indè missi narrabant *Canoam* insulæ similem; adventasse, tot homines quot in sylvis arbores. Processimus tamen ad insulas ardearum (Hérons Islands) sic dictas ab inauditis examinibus hujusmodi volucrum. Primam quæ occurrit S ti Clementis(F) ad quam, nisi vado, non patet accessus propter declive

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littus. Hīc ancillæ quæ ad lavandum excenderant, inverso lintre, penè submersæ sunt, magnâ parte meorum etiam linteorum deperditâ, jacturâ in his partibus non mediocri.

Abundat hæc insula cedro, saxifragio (sassafras) herbis et floribus ad omnis generis acetaria componenda; nuce etiam sylvestri quæ juglandem fert præduram, spisso putamine, nucleo parvo sed mire grato. Cùm tamen quadringentorum tantum jugerum latitudine, visa est (insula) non ampla satis futura sedes novæ plantationi. (Quæsitus est tamen locus Castro (tantum) ædificando (fortè in ipsâ insulâ) ad prohibendos externos, fluvii commercia, finesque tutandos: is enim erat angustissimus fluminis trajectus.(G)

Die *annunciationis SS æ Virginis Mariæ*, anno 1634, (vide superiùs Pag. 1.) primùm in hac  
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and since they had never seen such a large ship, messengers were sent in all directions, who reported that a *Canoe*, like an island had come with as many men as there were trees in the woods. We went on, however, to Herons' Islands, so called from the immense numbers of these birds. The first island we came to, [we called] St. Clement's Island,(F) and as it has a sloping shore, there is no way of getting to it except by wading. Here the women, who had left the ship, to do the washing, upset the boat and came near being drowned, losing also a large part of my linen clothes, no small loss in these parts.

This island abounds in cedar and sassafras trees, and flowers and herbs, for making all kinds of salads, and it also produces a wild nut tree, which bears a very hard walnut with a thick shell and a small but very delicious kernel. Since, however, the island contains only four hundred acres, we saw that it would not afford room enough for the new settlement. Yet we looked for a suitable place to build only a Fort (perhaps on the island itself) to keep off strangers, and to protect the trade of the river and our boundaries; for this was the narrowest crossing-place on the river.(G)

On the day of *the Annunciation of the Most Holy Virgin Mary* in the year 1634, (see above page 1.) we celebrated the mass for the first

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insulâ litavimus. in hac cæli regione nunquàm antea id factum. sacrificio peracto, sublatâ in humeros ingenti cruce quam ex arbore dedolaveramus, ad locum designatum ordine procedentes, Præfecto et commissariis ceterisque Catholicis adjuvantibus, Trophæum Christo salvatori ereximus, litanis sanctæ Crucis, humiliter flexis genibus, magnâ animorum commotione, recitatis.

Cùm autem intellexisset Præfectus Imperatori *Pascatawaye* complures parere Regulos, illum adire statuit, ut, explicatâ itineris nostri causâ, et ejus unius conciliatâ voluntate, facilius ad ceterorum animos pateret ingressus. Itaque juncta celoci nostræ (columbæ) alterâ, quam in Virginia conduxerat, et navi (arcâ) in anchoris relictâ, ad S tum Clementem cursu circumacto, ad australem partem fluminis exscendit. Cumque Barbaros ad interiora fugisse comperisset, progressus est ad civitatem quæ à flumine desumpto nomine, Patomeack etiam dicitur,(H) Hîc, Regi puero tutor erat Patruus nomine *archihu*, puerique vices in regno habebat, vir gravis et prudens.(I) Is, Patri (Joanni) altham (altham. vid. oliver) qui comes additus erat Præfecto, (me etenim etiamnum detinebat (Præfectus) ad sarcinas) quædam

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time, on this island. This had never been done before in this part of the world. After we had completed the sacrifice, we took upon our shoulders a great cross, which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the Governor and his associates and the other Catholics, we erected a trophy to Christ the Saviour, humbly reciting, on our bended knees, the Litanies of the Sacred Cross, with great emotion.



Now when the Governor had understood that many Princes were subject to the Emperor of Pascatawaye, he determined to visit him, in order that, after explaining the reason of our voyage, and gaining his good will, he might secure an easier access to the others. Accordingly, putting with our pinnace (the Dove) another, which he had procured in Virginia, and leaving the ship (the Ark) at anchor, he sailed round and landed on the southern side of the river. And when he had learned that the Savages had fled inland, he went on to a city which takes its name from the river, being also called Potomeack. (H) Here the young King's uncle named *Archihu* was his guardian, and took his place in the kingdom; a sober and discreet man. (I) He willingly listened to Father (John) Altham, (altham, that is oliver) who had been selected to accompany the Governor, (for he (the Governor) kept me still with the ship's cargo.) 7

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quæ per interpretem Henricum Fleet, (plura vide de isto Pag. 35.) de gentiliū erroribus explicanti, libentè aures dabat, suos identidem agnoscens: utque (et cùm) edoctus (est) nos, non belli causâ, sed benevolentiae gratiâ, eò appulisse, ut gentem rudem civilibus præceptis imbueremus, et viam ad cælum aperiremus, simul Regionum longin quarum co? oda iis impertituros, gratos advenisse monstravit. Interpres erat ex Protestantibus Virginiae. Itaque cùm plura, pro tempore, disserere non posset Pater, promisit se, non ità multò post, reversurum. "Id mihi ex animo accidit, inquit archihù, una mensâ utemur: mei quoque asseclæ pro te venatum ibunt, eruntque inter nos omnia communia."

Hinc itum ad *Pascatawaye*, ubi omnes ad arma convolarunt. Quingenti circitè arcubus instructi in littore cùm Imperatore constiterant. Signis pacis datis, Imperator, metu posito, celocem conscendit, et audito nostrorum benevolo, ergà eas gentes animo facultatem dedit, quâ imperii ejus parte vellemus, habitandi.

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And when the Father explained, as far as he could through the interpreter, Henry Fleet, (for more concerning this man see page 35) the errors of the heathen, he would, every

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little while, acknowledge his own: and when he was informed that we had come thither, not to make war, but out of good will towards them, in order to impart civilized instruction to his ignorant race, and show them the way to heaven, and at the same time with the intention of communicating to them the advantages of distant countries, he gave us to understand that he was pleased at our coming. The interpreter was one of the Protestants of Virginia. And so, as the Father could not stop for further discourse at the time, he promised that he would return before very long. "That is just what I wish," said Archihu, "we will eat at the same table; my followers too shall go to hunt for you, and we will have all things in common."

They went on from this place to *Piscatawaye*, where all the inhabitants flew to arms. About five hundred, equipped with bows, had stationed themselves on the shore with their Emperor. But after signals of peace were made, the Emperor, laying aside all apprehension, came on board the pinnace, and when he heard of our friendly disposition towards those nations, he gave us permission to dwell wherever we pleased in his dominions.

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Interim dùm Præfectus apud Imperatorem in itinere est, Barbari ad S tum Clementem audentiores facti, se vigilibus nostris familiariùs admiscebant. Excubias enim interdù noctuque agebamus, tùm, ut lignatores nostros, tùm ut aphractum quem, tabulis costisque solutim, allatum, ædificabamus, ab repentibus insultibus tutaremur. Voluptati erat audire admirantes singula; in primis, ubinam terrarum tanta arbor excrevisset ex quâ, tàm immensa moles navis dedolaretur: excisam enim arbitrabantur quem admodum Indicæ Canoæ, ex uno aliquo arboris trunco. Tormenta majora attonitos omnes tenebant; haud paullò quippè vocaliora erant stridulis ipsorum arcubus, et tonitruo paria.

Præfectus, socium itineris adhibuerat ad Imperatorem *Henricum Fleet*, Capitaneum ex iis qui in Virginiâ commorantur: hominem Barbaris imprimis gratum, et linguæ locorumque peritum. Hic initio nobis perfamiliaris, deindè *Clayborni* cujusdam sinistris seductus

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consiliis, infensissimus effectus, indigenarum animos, quâ arte potest, adversum nos accendit. Interim tamen, dum inter nos amicus ageret, sedem Præfecto monstravit

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In the meantime, while the Governor was with the Emperor on this voyage, the Savages at St. Clements, growing bolder began to mingle more freely with our sentinels. For we kept watch by day and night, to guard, from sudden attacks, our men, who were cutting wood, as well as the vessel which we were building, having brought with us the separate planks and ribs. It was pleasant to hear them admiring everything, especially wondering, where in the world a tree had grown large enough to be carved into a ship of such huge size; for they supposed it had been cut out from a single trunk of a tree, like an Indian canoe. Our cannon filled them all with astonishment, as indeed they were not a little louder than their own twanging bows, and sounded like thunder.

The Governor had taken with him as a companion, on his voyage to the Emperor, *Henry Fleet*, a Captain from the Virginia colony, a man especially acceptable to the Savages, well versed in their language, and acquainted with the country. This man was, at first, very intimate with us, afterwards, being misled by the evil counsels of one *Clayborne*, he became very hostile to us, and excited the natives to anger against us, by all the means in his power. In the meantime, however, while he was still on friendly terms with us, he pointed out to the Governor, a spot so charming

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qualem vix Europa meliorem, loci benignitate, ostendere potest.

Ex sancto Clemente, circiter Leucas novem (id est, circiter 27. Milliaria) progressi, ad aquilonem fluminis,(7) ostio illapsi sumus, cui à S to Georgio nomen indidimus. Id flumen (vel potius maris sinus) ab austro ad aquilonem, ad viginti circiter Milliaria procurrit, antequàm salsedine marinâ exuatur, Thamesi non dissimilis. In ejus ostio duo visuntur sinus, trecentarum navium immensæ molis capaces, sinum unum,(K) S to Georgio consecravimus, alterum interiùs B æ Virgini Mariæ Læva pars fluminis(8) sedes erat Regis

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*yaocomoco* (yaocomico.) Nos ad dexteram(9) exscendimus(10) et ad mille passus à littore avulsi, civitati designatæ nomen à S. Mariâ posuimus; utque omnem speciem injuriæ, inimicitiarumque occasionem præ-verteremus, appensis, in commutationem, securibus, asciis, rastris, et mensuris aliquot panni, emimus à Rege triginta terræ illius Milliaria, cui regioni *augusta Carolina* jam nomen est.(11)

(7) Id est ostium S. Georgii: situm est, et erat, ad aquilonem fluminis *potomack*.

(8) Est ripa orientalis fluminis S tæ Mariæ, ab aquilone decurrentis.

(9) ad dexteram sinûs S. Ignatii, relictâ illic navi, donec sedis fixæ locum pedibus vel celoce explorarint: et quidem eam invenerunt, ad mille passus, a lævo littore fluminis St æ Mariæ.

(10) Fortè ad locum promontorium *Chancelor point*.

(11) Nunc dicitur "St. Mary's county."

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in its situation, that Europe itself can scarcely show one to surpass it.

Going about nine leagues (that is about 27 miles) from St. Clement, we sailed into the mouth of a river, on the north side of the Potomac,(7) which we named after St. George. This river, (or rather, arm of the sea,) like the Thames, runs from south to north about twenty miles before you come to fresh water. At its mouth are two harbors, capable of containing three hundred ships of the largest size. We consecrated one of these(K) to St. George: the other, which is more inland, to the Blessed Virgin Mary.

(7) That is, the mouth of the St. George: it is, and was situated, on the north side of the Potomack River.

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The left side of the river(8) was the abode of King *Yaocomico* (Yaocomico.) We landed(9) on the right-hand side,(10) and going in about a mile from the shore, we laid out the plan of a city, naming it after St. Mary. And, in order to avoid every appearance of injustice, and afford no opportunity for hostility, we bought from the King thirty miles of that land, delivering in exchange, axes, hatchets, rakes, and several yards of cloth. This district is already named *Augusta Carolina*. (11)

(8) The eastern bank of St. Mary's River which flows from the North.

(9) On the right-hand side of the Bay of St. Ignatius, leaving the ship there until they went, either on foot or in the pinnace, and found a place for a permanent settlement, and this indeed they found about a mile from the left bank of St. Mary's River.

(10) Perhaps near the Promontory called *Chancelor point*.

(11) It is now called St. Mary's County.

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*Susquehanoes* gens bellis assueta, Regi *yaocomico* præ ceteris infesta, frequentibus incursibus, omnem depopulatur agrum, et incolas, ad alias quærendas sedes periculi metu adegit. Hæc causa est cur, tam promptè partem ejus regni impetravimus. Deo viam Legi suæ et Lumini æterno, his adminiculis, aperiente, migrant alii atque alii quotidie, nobisque relinquunt domos, agros, novalia. Id profectò miraculo simile est, homines barbaros, paucis antè diebus, in armis adversum nos paratos tam facilè se nobis velut agnos permittere, nobis se, suaque tradere. Digitus Dei est hîc; et magnum aliquod emolumentum huic Nationi meditatur Deus. Paucis tamen quibusdam permittitur sua inter nos habitatio in annum proximum. Tùm verò liber nobis relinquendus est ager.

Indigenæ staturâ sunt procerâ et decenti; cute à naturâ, subfuscâ, quam colore plerumque rubeo, mixto oleo, inficientes, ut culices arceant, tetriciorem reddunt, commodo suo magis intenti quam decori. Vultum aliis etiam coloribus deturpant, à naso sursum, cærulei,

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deorsum rubicundi, vel e contrà, variis, et sane fœdis, terrificisque modis. Et quoniam barbâ, in ultimam propè

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The *Susquehanoes*, a tribe inured to war, the bitterest enemies of King *Yaocomico*, making repeated inroads, ravage his whole territory, and have driven the inhabitants, from their apprehension of danger, to seek homes elsewhere. This is the reason why we so easily secured a part of his kingdom: God by this means opening a way for His own Everlasting Law and Light. They move away every day, first one party and then another, and leave us their houses, lands and cultivated fields. Surely this is like a miracle, that barbarous men, a few days before arrayed in arms against us, should so willingly surrender themselves to us like lambs, and deliver up to us themselves and their property. The finger of God is in this, and He purposes some great benefit to this nation. Some few, however, are allowed to dwell among us until next year. But then the land is to be left entirely to us.

The natives are very tall and well proportioned; their skin is naturally rather dark, and they make it uglier by staining it, generally with red paint mixed with oil, to keep off the mosquitoes, thinking more of their own comfort than of appearances. They disfigure their countenances with other colors too, painting them in various, and truly hideous and frightful ways, either a dark blue above the nose, and red below, or the reverse. And as they live almost to extreme old

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ætatem, carent, pigmentis barbam simulant, lineis varii coloris ab extimis labiis ad aures productis. Cæsariem quam plerumque nigram nutriunt, in nodum, ad sinistram aurem circumductam vittâ restringunt, addito aliquo, quod apud ipsos in pretio sit, monili. Quidam in fronte præferunt piscis figuram cupream. Colla muniunt vitreis globulis filo insertis, more torquium; quanquàm hi globuli viliores apud ipsos esse incipiunt, et commercio minùs utiles.

Vestiuntur, ut plurimum, pelle cervinâ vel similis generis velo, quod à tergo fluit in modum pallii. Cincti ad umbilicum perizomatis, cetera nudi. Impubes pueri puellæque, nullâ re tecti vagantur. Plantis pedum velut cornu duris, spinas tribulosque calcant illæsi. Arma sunt, arcus et sagittæ duos cubitos longæ, cornu cervino, vel albo præacutoque silice armatæ. —Has tantâ arte librant, ut passerem eminùs medium configant. utque se ad peritiam exerceant, *locum* (sic; fortè telum) in sublime jaciunt, tùm impulsam nervo sagittam (telo) infigunt antequàm decidat. Arcu quoniam non admodùm contento utuntur, metam longè positam ferire non possunt. His armis vivunt, et quotidie per agros

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age without having beards, they counterfeit them with paint, by drawing lines of various colors from the extremities of the lips to the ears. They generally have black hair, which they carry round in a knot to the left ear, and fasten with a band, adding some ornament, which is in estimation among them. Some of them wear on their foreheads the figure of a fish, made of copper. They adorn their necks with glass beads, strung on a thread like necklaces; though these beads are getting to be less valued among them and less useful for trade.

They are clothed, for the most part, in deer skins or some similar kind of covering, which hangs down behind like a cloak. They wear aprons round the middle, and leave the rest of the body naked. The young boys and girls go about with nothing on them. The soles of their feet are as hard as horn, and they tread on thorns and briars without being hurt. Their arms are bows, and arrows three feet long, tipped with stag's horn, or a white flint sharpened at the end. They shoot these with such skill that they can stand off and hit a sparrow in the middle; and in order to become expert by practice, they throw a spear up in the air, and then send an arrow from the bow string and drive it into the spear before it falls. But since they do not string the bow very tight, they cannot hit a mark at a great distance. They live by means of these

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et sylvas sciuros, perdices, pullos indicos, ferasque venantur. Horum enim omnium ingens est copia, quanquàm nondùm nobis ipsi expedire alimenta venatu audeamus, metu insidiarum.

Domos habitant, ovali formâ oblongâ constructas novem vel decem pedes altas. In has lumen à tecto admittitur fenestrâ cubitali; illa etiam fumo auferendo inservit, nàm ignem medio in pavimento accendunt et circà ignem dormiunt. Reges tamen et principes viri, sua habent velut conclavia, et lectum quatuor fulcris in terram adactis, et asseribus superpositis in stratum. Mihi et Sociis, ex his casulis una obtigit, in quâ sat, pro tempore, commodè habemur, donec ædificia parentur laxiora. Illam, primùm Marylandiæ sacellum dixeris, quanquàm haud paulò decentiùs instructum quàm cùm ab Indis habitabatur. Proximâ navigatione, si Deus cœptis annuat, non deerunt nostris, quæ ceteris in domibus sunt usui necessaria.

Genti indoles ingenua est et læta, et quæ rem probè capiat, cùm proponitur; gustu excellunt et odoratu; visu etiam Europæos superant. Victitant plerumque pulte quem *Pone* et *omini* appellant;

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weapons, and go out every day through the fields and woods, to hunt squirrels, partridges, turkeys, and wild animals. For there is an abundance of all these, though we ourselves do not yet venture to procure food by hunting, for fear of ambushes.

They live in houses built in an oblong, oval shape. Light is admitted into these, through the roof, by a window a foot and a-half long; this also serves to carry off the smoke, for they kindle the fire in the middle of the floor, and sleep around the fire. Their kings, however, and chief men have private apartments, as it were, of their own, and beds, made by driving four posts into the ground, and arranging poles above them horizontally. One of these cabins has fallen to me and my associates, in which we are accommodated well enough for the time, until larger dwellings are provided. You would call this the first chapel of



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Maryland, though it is fitted up much more decently than when the Indians lived in it. At the next voyage, if God favors our undertaking, our house shall not be destitute of those things, which are found useful in others.

The race are of a frank and cheerful disposition, and understand any matter correctly when it is stated to them: they have a keen sense of taste and smell, and in sight too, they surpass the Europeans. They live, for the most part, on a kind of paste, which they call *Pone*, and *Omini*,

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utraque ex tritico (indico) conficitur adduntque interdum piscem, vel quod venatu, aucupioque assecuti sunt. Cavent sibi quam maximè à vino et potionibus calidis (crematis) neque adducuntur facilè ut eas degustent, nisi quos angli suis vitiis infecerint. Quod ad castitatem attinet, fateor me nondum advertisse in viro vel feminâ actionem ullam quæ vel levitatem saperet: quotidie tamen nobiscum et apud nos sunt, et nostro gaudent uti consortio. Accurunt sponte, vultu ad hilaritatem composito, et offerunt quæ venati vel piscati fuerint; cibos etiam aliquando, et ostrea cocta vel arsa.(12) . . . idque paucis invitati, linguæ, ipsis vernaculæ, verbis quæ per signa hactemùs utcumque didicimus. Plures ducunt uxores; integram tamen servant fidem conjugalem. Mulierum aspectus gravis est et modestus.

(12) (aliquid deest) Ex gratia: "nostræ etiam mensæ assident," idque

In universum liberales nutriunt animos: quicquid beneficii contuleris, rependunt. Nihil temerè decernunt, aut subito arrepti motu animi, sed ratione; ideò cùm quidquam momenti aliquandò proponitur, silent aliquantulum cogitabundi; tùm

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both of which are made of Indian corn; and sometimes they add fish, or what they have procured by hunting and fowling. They are especially careful to refrain from wine and warm drinks, and are not easily persuaded to taste them, except some whom the English

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have corrupted with their own vices. With respect to chastity, I confess that I have not yet observed, in man or woman, any act which even savored of levity, yet they are daily with us and among us, and take pleasure in our society. They run to us of their own accord, with a cheerful expression on their faces, and offer us what they have taken in hunting or fishing; sometimes also they bring us food, and oysters boiled or roasted,(12) . . . and this they do, when invited in a few words of their own language, which we have hitherto contrived to learn by means of signs. They marry several wives, yet they keep inviolate their conjugal faith. The women present a sober and modest appearance.

(12) (Something is wanting here) for instance: "they often come to our table," and this they do. . . .

They cherish generous feelings towards all, and make a return for whatever kindness you may have shown them. They resolve upon nothing rashly, or while influenced by a sudden impulse of the mind, but they act deliberately, therefore, when anything of importance is proposed at any time, they think it over for a while in silence; then

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aiunt brevità, aut negant; et propositi sunt tenacissimi. Hi profectò, si semel præceptis Christianis imbuantur: et quidem nihil obstare videtur præter linguæ his regionibus usitatæ defectum, virtutis humanitatisque cultores egregii evadent. Miro tenentur desiderio civilis conversationis Europæorumque indumentorum. Jamque pridem vestibus fuissent usi, ni avaritia mercatorum obstitisset qui pannos nisi castore non commutant. Castorem verò unusquisque venari non potest. absit ut horum avaritiam imitemur!

Idiomatis ignoratio facit ut, quid porrò de Religione sentiant, nondùm constet. Interpretibus Protestantibus minùs fidimus: hæc (solùm) pauca raptim didicimus. Unum Deum Cæli agnoscunt, quem Deum nostrum vocant; nullum tamen exterum honorem illi exhibent. Omni verò ratione placare conantur phantasticum quemdam spiritum, quem *Ochre* nominant, ut ne noceat; frumentum et ignem, ut audio, colunt, ut Deos humano generi mirè

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beneficos. Hanc cerimoniam quidam è Nostris in templo *Barchuxem* vidisse se narrant.

Die

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they speak briefly for or against it: they are very tenacious of their purpose. Surely these men, if they are once imbued with Christian precepts, (and there seems to be nothing to oppose this, except our ignorance of the language spoken in these parts,) will become eminent observers of virtue and humanity. They are possessed with a wonderful longing for civilized intercourse with us, and for European garments. And they would long ago have worn clothing, if they had not been prevented by the avarice of the merchants, who do not exchange their cloth for anything but beavers. But every one cannot get a beaver by hunting. God forbid that we should imitate the avarice of these men!

On account of our ignorance of their language, it does not yet appear what ideas they have besides, about Religion. We do not put much confidence in the Protestant interpreters: we have (only) hastily learned these few things. They acknowledge one God of Heaven, yet they pay him no outward worship. But they strive in every way to appease a certain imaginary spirit, which they call *Ochre*, that he may not hurt them. They worship corn and fire, as I hear, as Gods that are very bountiful to the human race. Some of our party report that they saw the following ceremony in the temple at (of?) *Barchuxem*. On an appointed day, all the men and women of every 9

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constituto à pluribus pagis convenere circà ingentem ignem omnes omnium ætatum viri feminæque; proximè ad ignem stabant juniores; ponè illos, provectiones. Tunc adipe cervinâ in ignem coniectâ, sublatisque in cælum manibus et vocibus, clamabant: *yaho yaho*. Intervallo facto profert unus aliquis benè magnam peram; in perâ est tubus et pulvis, quem Potu nominant. Tubus est, quali Nostrates utuntur ad *exsugendum* fumum Tabaci, sed multò majori: igitur pera circà ignem fertur, sequentibus pueris et puellis, et voce satis gratâ alternantibus *yaho yaho*. Circulo peracto, eximitur tubus è perâ et pulvis *Potu* in

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singulos adstantes distribuitur; cujus in tubo accensi fumum, quisque exsugens, membra corporis sui singula perflat, consecratque. Plura non licuit discere, nisi quod videantur notitiam aliquam habuisse Diluvii quo mundus periit propter scelera hominum.

Uno tantum mense hic fuimus: itaque cetera proximæ navigationi servanda sunt. Illud assero solum videri in primis fertile; fraga, vites, saxifragium, glandes, juglandes passim densissimis in sylvis calcamus. Nigra et mo lis terra, unius 42 age, from several districts, gathered together round a large fire; the younger ones stood nearest the fire, behind these stood those who were older. Then they threw deer's fat on the fire, and lifting their hands to heaven, and raising their voices, they cried out *Yaho! Yaho!* Then making room, some one brings forward quite a large bag: in the bag is a pipe and a powder which they call *Potu*. The pipe is such a one as is used among us for smoking tobacco, but much larger; then the bag is carried round the fire, and the boys and girls follow it, singing alternately with tolerably pleasant voices, *Yaho, yaho*. Having completed the circuit, the pipe is taken out of the bag, and the powder called *Potu* is distributed to each one, as they stand near; this is lighted in the pipe, and each one, drawing smoke from the pipe, blows it over the several members of his body, and consecrates them. They were not allowed to learn anything more, except that they seem to have had some knowledge of the Flood, by which the world was destroyed, on account of the wickedness of mankind.

We have been here only one month, and so the remaining particulars must be kept for the next voyage, but this I do say that the soil seems remarkably fertile: in passing through the very thick woods, at every step we tread on strawberries, vines, sassafras, acorns, and walnuts.

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pedis crassitudine, insternitur pingui et rubenti argillâ; præcelsæ ubique arbores, nisi ubi à paucis cultus ager. Copia fontium potum subministrat. animalia nulla apparent præter cervos, castorem et sciuros qui lepores Europæos adæquant. Infinita vis avium est versicolorum, ut aquilarum, ardearum, cycnorum, anserum, perdicum, anatum. Ex

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quibus conjectura est non deesse regioni, quæ vel commodis vel voluptati habitantium subserviant.

Nulla subscriptio in excerptis à P. Gul. McSherry.

Certum est, ex præcedenti paragrapho has litteras datas fuisse ex coloniâ ad S tæ Mariæ (quæ fuit prima sedes exulum) exeunte aprili 1634.

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The soil is dark and not hard, to the depth of a foot, and overlays a rich, red clay. There are lofty trees everywhere, except where the land has been cultivated by a few persons. Numerous springs furnish a supply of water. No animals are seen except deer, beavers and squirrels, which are as large as the hares of Europe. There is an infinite number of birds of various colors, such as eagles, cranes, swans, geese, partridges and ducks. From these facts, it is inferred that the country is not without such things, as contribute to the prosperity or pleasure of those, who inhabit it.

There is no subscription to the extracts made by Father William McSherry.

It is certain, from the preceding paragraph, that this letter was written from the Colony, at St. Mary's, (which was the first settlement of the emigrants,) in the latter part of April, 1634.

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**DECLARATIO Coloniæ Domini Baronis de Baltimoro, (Is est Cecilius, Georgii primi filius,) in terra Mariæ prope Virginiam: qua ingenium, natura et conditio Regionis, et multiplices ejus utilitates ac divitiæ describuntur.**

A quo scripta, et ad quem directa?

Provincia est propè Coloniam Anglicanam in Virginiâ, quam honoris causâ à Mariâ(13) Conjuge suâ, Serenissimus Rex Angliæ(14) terram Mariæ vel Marylandiam voluit appellari. Hanc nuper Provinciam idem Serenissimus Rex, pro suâ magnificentiâ, mense

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Junii, 1632, Domino Baroni (de Baltimo) de Baltimore et hæredibus suis in perpetuum donavit; quam donationem publico totius regni sigillo munivit, ac ratam habuit. Idcirco Illustrissimus Baro jàm statuit in eam regionem coloniam ducere: *Primò* et præcipuè ut, in eandem ac loca finitima, Lucem Evangelii ac Veritatis(15) invehat, quò nullam hactenùs veri Dei notitiam affulsisse compertum est, *tùm* eo etiam consilio ut

(13) Appellabatur nomine *Henriettæ Mariæ*.

(14) Carolus nomine 1 us.

(15) Catholicæ.

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**AN ACCOUNT Of the Colony of the Lord Baron of Baltimore, (Cecil, son of the 1st George,) in Maryland, near Virginia: in which the character, quality and state of the Country, and its numerous advantages and sources of wealth are set forth.**

By whom written, and to whom directed?

This province is near the English Colony in Virginia, and has been named, in accordance with the wish of His Most Serene Highness, King of England?(13) the land of Maria or Maryland, in honor of Maria, his wife.(14) The same Most Serene King, out of his own noble disposition, recently, in the month of June, 1632, gave this Province to the Lord Baron of Baltimore and his heirs forever; and this gift he has confirmed and ratified by the public seal of his whole kingdom. Therefore the Most Illustrious Baron has already determined to lead a colony into those parts. *First* and especially, in order that he may carry thither and to the neighboring places, whither it has been ascertained that no knowledge of the true God has as yet penetrated, the Light of the Gospel and the Truth; (15) *then*, also with this intent, that all the associates

(13) Charles the First.

(14) It was named after Henrietta Maria.

(15) The Catholic Truth.

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socii omnes itinerum ac laborum in partem quæstûs et honoris vocentur, Regisque imperium latiùs propagetur.

Eam in rem, navigationis comites, cùm eos qui fortunæ aleam secum sint tentaturi, tum alios etiam, omni festinatione et diligentia conquirunt. Quippè, re totâ accuratè consideratâ, et Virorum usu ac prudentiâ præstantium consilio adhibito, omnia tùm commoda, cùm incommoda quæ alias hactenùs colonias vel promoverant, vel impedierant, sedulò jam studiosèque perpendit; repperitque nihil quod consilium suum non magnoperè probaret ac successum sponderet felicissimum. Nàm, et scripta quæ post se reliquit Nobilissimus Pater(L) testis oculatus ac locuples(M) ac fide dignissimus, quæque constanter referunt qui ad nos indè, vel haud procul indè commeant quotidie; tùm quæ verissimè(N) scripsit ac in lucem edidit Capitanus Smithæus qui primus eam terram aperuit, mira sane et propè inaudita de soli illius fertilitate excellentiâque commemorat—accedit etiam innumerabilium hominum qui hîc (Londini) versantur, quique in eas oras undè aliquandò venerant, reversuri sunt, communis consensus ac testimonium qui, quæ litteris mandavit Smithæus uno ore comprobant atque confirmant.

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of his travels and toils may be invited to a share in the gain and honor, and the empire of the King be more widely extended.

For this purpose, he is seeking, with all speed and diligence, for men to accompany him on this voyage, both such as intend to try their fortunes with him, and others also. Indeed, after attentively considering the whole matter, and taking the advice of men, distinguished for their experience and wisdom, he has now weighed, with great care, all the advantages, as well as disadvantages, which have hitherto advanced or hindered other colonies; and

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found nothing which does not tend strongly to confirm him in his design, and promise him the most prosperous success. For, both the writings which his Most Noble Father(L) has left behind him—an eye-witness,(M) reliable and worthy of all credit—and the constant reports of those men who come to us every day from that country, or places not far from it; and besides, the very faithful account(N) written and published by Captain Smith, who first discovered the country—what he says of the fertility and excellence of its soil is truly wonderful and almost incredible—add to these also the unanimous agreement and testimony of numbers of men, living here (in London) who formerly came from those countries, and intend to return there; and who, with one voice, verify and confirm what Smith has written. 10

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Quapropter Nobilissimus Baro circa medium Septembrem proximè insequentem, in ea loca, Deo adjuvante, vela facturus est: iisque, quos sibi, in tam præclaro incepto, socios ac adiutores nactus fuerit, cumulatissimè multa ac largissimè pollicetur.

Quorum id primum ac præcipuum est (ut omittam honoris ac loci dignitates, quæ honori, virtuti, fortitudini, rebusque gestis liberalitèr ac honorificè tribuantur) ut quicumque (100) centum Libras anglicanas ad quinque viros transportandos (quod satis erit tum ad arma, tum ad instrumenta, tum ad vestes et ad alias res necessarias) numerabit, sive ipsis visum fuerit se nobis adjungere, seu viros, pecuniamque iis, quibus hoc munus impositum fuerit, sive alteri cuivis commiserit ut eorum curam gerat, et divisionem agrorum recipiat: suis omnibus, suisq hæredibus in perpetuum possessio agri boni (200) ducentorum jugerum assignabitur—ad hæc, si in primâ expeditione, socios se præstiterint operamq navârint, pattem quoque suam haud exiguam in fructuosâ mercaturâ,—de quâ postea—aliisque privilegiis obtinebunt: de quibus, cùm ad prædictum Baronem venerint, accuratiùs fient certiores. Quod autem antea dictum est de 100 Libris anglicanis, hoc etiam de minore seu majore summâ pecuniæ, pro ratâ portione ab uno

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Wherefore the Most Noble Baron intends, by the aid of God, to sail for those parts, about the middle of next September: and to those whom he shall find to accompany and assist him in so glorious an undertaking, he offers many inducements, in the most generous and liberal spirit.

Of which this is the first and most important, (to say nothing of those rewards of station and preferment, which are liberally given in honor of worth, valor, fortitude, and noble deeds,) that whoever shall pay a hundred pounds, to carry over five men, (which will be enough for arms, implements, clothing, and other necessities;) whether they shall think best to join us themselves, or intrust the men and money to those, who shall have charge of this matter, or to any one else, to take care of them and receive a share of the lands: to all the men so sent, and to their heirs forever, shall be allotted the right to two hundred acres of good land. Besides this, if, in the first expedition, they prove themselves faithful followers, and do good service, they shall receive no small share in the profits of trade—of which hereafter—and in other privileges: concerning which they will be more fully informed, when they come to the aforesaid Baron. Moreover, as to what was said before concerning a hundred pounds, this shall also be understood, in proportion, of a smaller or larger sum of money, whether

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separatim aut à pluribus simul collatâ atque præstitâ intelligetur.

Consilium primum ac summum Illustrissimi Baronis est, quod aliorum etiam, qui in eâdem(O) navi fuerint, esse debet, ut in terrâ tàm frugiferâ, non tàm frugum atque arborum, quàm Religionis ac pietatis semina spargantur. Consilium enimverò dignum Christianis, dignum *angelis*, dignum *anglis*, quo nobilius nullum aut gloriosius, tot antiquis Anglia victoriis nobilitata, suscepit. Ecce regiones sunt albæ ad messem, paratæ ad Evangelii semen gremio fructifero recipiendum. Indè ipsi mittunt undique nuntios,(P) ad conquirendos idoneos homines qui incolas doctrinâ salutari instruant ac sacro fonte regenerent—adsunt etiam hoc ipso tempore in urbe, qui se vidisse testantur Legatos

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à suis Regibus hanc ob causam ad urbem Jacobi (Jamestown) in Virginiâ missos, infantesque in Novam angliam delatos, ut aquis salutaribus abluerentur. Cui ergo dubium esse poterit, quin hoc uno tàm glorioso opere multa animarum millia ad Christum traducantur? opus appello gloriosum animarum auxilium ac salutem: opus enim erat Christi Regis Gloriæ—Ceterùm, cùm omnibus idem ardor animi ac mentis altitudo non sit, ut nihil nisi divina spectent, nihil nisi cælestia intu

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given by one man, or contributed and furnished by several together.

The first and most important design of the Most Illustrious Baron, which also ought to be the aim of the rest, who go in the same ship,(O) is, not to think so much of planting fruits and trees in a land so fruitful, as of sowing the seeds of Religion and piety. Surely a design worthy of Christians, worthy of *angels*, worthy of *Englishmen*. The English nation, renowned for so many ancient victories, never undertook anything more noble or glorious than this. Behold the lands are white for the harvest, prepared for receiving the seed of the Gospel into their fruitful bosom. They themselves are everywhere sending out messengers,(P) to seek after fit men to instruct the inhabitants in saving doctrine, and to regenerate them with the *sacred* water. There are also men here in the city, at this very time, who declare that they have seen Ambassadors, who were sent by their Kings, for this same purpose; to Jamestown in Virginia; and infants brought to New England to be washed in the saving waters. Who then can doubt, that by one such glorious work as this, many thousands of souls will be brought to Christ? I call the work of aiding and saving souls glorious: for it was the work of Christ, the King of Glory. For the rest, since all men have not such enthusiastic souls and noble minds, as to think of nothing but divine

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eantur, quia plurimi potiùs voluptates, honores, opes:1: quasi adamantes (quàm Christi:1: (Q) Gloriam adamant) occultâ quadam vi, seu apertâ magis (et) singulari Numinis

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prudentiâ factum est, ut hoc unum opus, omnia hominum incitamenta, omnia (omnis) generis emolumenta complecteretur.

In confesso est situm regionis optimum esse ac commodissimum, quippè quæ ad 38 vel 40 gradum porrigitur, situ loci, Hispali, Siciliæ, Jerusalem, et optimis Arabiæ felicis plagis et climæ (climati) haud absimilis. Aër serenus ac mitis, nec ardoribus Floridæ, vel antiquæ Virginiae infestus, nec Novæ angliae frigoribus exustus, sed mediam quamdam inter utramque temperiem obtinet: utriusque fruitur bonis ac mala nescit. Ab oriente, oceano alluitur; ab occidenti, infinito propè continenti objacet, qui in mare Chinense protenditur. Duo æstuaria sanè magna: utrinque sinus, piscium fœcundissimi; alterum cui nomen Chespeack 1,200 Passuum latum, binisque interfusum Regionibus ab austro, centum et sexaginta millia passuum, in aquilonem volvitur: magnarum capax navium, discretum variis, amplis ac pascuosis insulis, in quibus piscium quos *largos* (16) vocant, copiosa piscatio.

(16) Alosa, *i. e.* Shad

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things, and to consider nothing but heavenly things; because most men are more in love, as it were, with pleasures, honors, and riches, (than with the Glory of Christ;) (Q) it was ordained by some hidden influence, or rather by the manifest (and) wonderful wisdom of God, that this one enterprise should offer to men every kind of inducement and reward.

It is acknowledged that the situation of the country is excellent and very convenient, as it extends to the 38th or 40th degree of latitude, and is in location and climate not unlike Spain, Sicily, Jerusalem, and the best parts of Arabia Felix. The climate is serene and mild, not oppressively hot like that of Florida and old Virginia, nor bitter cold like that of New England: but preserves, so to speak, a middle temperature between the two, and so enjoys the advantages, and escapes the evils, of each. On the east it is washed by the ocean; on the west it borders upon an almost boundless continent, which extends into the

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Chinese Sea. There are two very large arms of the sea, both of them bays abounding in fish; one of these, named the Ches-peack, is 1,200 paces wide, and spread out between two districts, runs northward a hundred and sixty miles. It is navigable for large ships, and is interspersed with various large islands suitable for grazing; and at these islands can be caught, in the greatest abundance, the fish called *shad*. (16)

(16) Shad.

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Alterum appellant Pilaware(17) ubi integro anno asellorum (Codfish) piscatio est, sed non adeò commoda nisi mensibus frigidioribus; nàm calidiores sale condiri vetant. Ac hæc quidem tanta piscandi copia hinc fit, quod ventus qui a Canariis inter aquilonem et orientem constantè spirat, volvit oceanum simulque pisces in æstuarium Mexicanum: ubi cùm nec in orientem nec austrum evolvi datur, magno impetu in aquilonem pellitur, perque oras Floridæ, Virginie, Marylandiæ, novæ Angliæ magnam secum multitudinem piscium everrit, qui dùm cœtos fugiunt, ad loca vadosa confugiunt ubi faciliùs à piscatoribus capiuntur.

(17) Delaware.

Flumina sunt varia atque inclyta, quorum præcipuum attomeck (Patowmeck, Potomac) appellant, navigationi opportunum, 140 millia Passuum influens in orientem, ubi commercium cum Indis tàm quæstuosum habetur, ut mercator quidam 40,000 aureorum pretio, pelles Castorum ultimo anno convexerit; ac mercaturæ labor trigesimo fœnore compensatur.

In planitie ac apertis campis, copia graminis magna: sed regio majori ex parte nemoribus opaca: quercus juglandes(18) frequentissimæ: ac quercus(19) quidem ità rectæ ac proceræ ut trabes indè fieri possint altæ 60 pedum, latæ 2 et dimidium.

(18) Hickory trees.

(19) Oaks.

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The other they call the Pilaware,(17) in which cod-fish are caught all the year round; but the most convenient time to catch them is in the colder months, for the warm weather interferes with salting them. Now this great abundance of fish arises from the following cause: the wind, which uniformly blows from the Canaries to the north-east, drives the water of the ocean, and, with it, the fish into the Gulf of Mexico; from which, since there is no escape for it either to the east or the south, it is driven with great force towards the north, and carries with it large numbers of fish along the shores of Florida, Virginia, Maryland, and New England. These, flying from the larger fish, take refuge in shallow places, where they are more easily caught by the fishermen.

(17) Delaware.

There are various notable rivers. The chief of these they call the Attomeck, (Potomac,) a navigable river running eastward 140 miles, where there is such a lucrative trade with the Indians, that a certain merchant in the last year, exported beaver skins to the value of 40,000 gold crowns, and the profit of the traffic is estimated at thirty fold.

On the plains and in the open fields there is a great abundance of grass; but the country is, for the most part, thickly wooded. There are a great many hickory trees, and the oaks are so straight and tall, that beams, sixty feet long and 2½ feet 11

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Cypressi(20) etiam antequam ramos emittant ad 80 pedes eriguntur: truncum vix tres viri extentis brachiis metiuntur: mori(21) frequentissimæ ad escam Bombycum. Invenitur etiam granum (R) sericum quod Lusitani *L'ove de l' Hierva* vocant. Alni, fraxini, castaneæ haud impares iis quas Hispania, Italia, Gallia ferunt: Cedrique æquales iis quibus Libanus gloriatur.

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(20) Cypress trees.

(21) Mulberry trees.

Quid dicam de Pinu, Lauro, abiete, Saxoprasso(22) et reliquis, cum variis etiam arboribus quæ balsama et gummi odorifera reddunt? arbores, ad omnia utilissima: ad architecturam ad rem nauticam, (ad) opus tabulatum, ad picem, resinam, (seu) liquidam picem, terebinthum, simagma ( ) odoromata, Kataplasmata conficienda; sylvam autem perviam, non horridam spinis aut arbustis: sed ad partum bestiis, hominibus ad voluptatem, à naturâ factam; adsunt vites ubertate (mirâ) ex quibus vinum exprimi potest; (baccæ) quædam cerasis pares(23) quarum humor crassus et unguinosus. Incolæ Mesamini(24) vocant cerasa prunis Damascenis æqualia: groscularia(25) nostris simillima. Tria sunt genera prunorum. Mora, castaneæ, juglandes ità abundant, ut varias ad escas

(22) Sassafras.

(23) Fox Grapes.

(24)

(25)

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wide, can be made of them. The cypress trees also grow to a height of 80 feet, before they have any branches, and three men with arms extended can barely reach round their trunks; and there are plenty of mulberry trees to feed silkworms. The Chinese grain, which the Portuguese call *L'ove de l' Hierva(?)* is also found there. There are alder, ash and chestnut trees, as large as those which grow in Spain, Italy, and France; and cedars equalling those which Libanus boasts of.

Why should I speak of the Pine, Laurel, Fir, Sassafras, and the other trees, with various kinds besides, which yield balsam and fragrant gums? trees useful in every way, for building, shipbuilding, for making planks, for pitch, rosin (or) tar, turpentine, simagma, for making perfumes, and plasters. The woods moreover are passable, not filled with thorns or undergrowth, but arranged by nature for the production of animals, and for affording pleasure to man. There are vines of wonderful fruitfulness, from which wine can be made, and a kind of berries, as large as cherries, the juice of which is thick and oily.(23) The inhabitants call the cherries, which equal the plums of Damascus, (damsons,) Mesamin. There are gooseberries just like ours. There are three kinds of plums. Mulberries, chestnuts, and walnuts, are so plentiful that they are used, in various ways,

(23) Fox Grapes.

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adhibeantur. Fraga et Rubos Idæos(26) ibidem invenias.

(26) Raspberries.

De piscibus, qui sequuntur etiamnùm in notitiam venerunt: Sturiones, Trurcices(27) Phocana, Aristoci, Squillæ, Torpedines, Trutæ, Milanaræ trium generum; Erichini, Phebelliones, albi Sal mones, Chonchæ, Cochleæ, et alii id genus innumeri nominum et generum ignoti.

(27) Haleces?

Ceterùm tanta porcorum et cervorum copia est, ut molestiæ potiùs quàm comodo sint; Vaccæ etiam innumerabiles et bubuli ad onera et escas idonei: præter alia quinque genera magnarum bestiarum nobis ignota, quæ finitimi ad mensam adhibent. Oves, vel hinc(28) vel à Canariis petendæ, asini item ac muli.

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(28) *i. e.* ab Europâ.

Equis, tauris, vaccisque sylvestribus plena sunt proxima nemora; ex quorum (animalium) (pellibus) parte eâ, quæ occidentem spectat in Novam Mexico, quotannis 5 vel 6 millia deportantur Hispalim. Caprarum (sylvestrium) quantum visum fuerit peti poterit à finitimis. Adde huc (his) mures odoratos, Cinoros,(29) castores fibros, (castores, fibros) Martieles(30) curculiones, non tamen ut nostri, ovis et gallinis infestos (mustelas.) Inter volucres aquilæ voracissimæ, accipitrum varia genera

(29)

(30) Martes Zibeliney.

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for food. Strawberries and Raspberries are also to be found there.

Of the fishes the following kinds are already known: Sturgeons, Trurcices, (Herrings, (?)) Porpoises, (?) Aristoci, Shrimps, Skates, Trouts, three kinds of Milinaræ, Erichini, Phebelliones, White Salmon, Mussels, Perinwinkles, and numberless others of that sort, the names and species of which are unknown.

For the rest, there are such numbers of swine and deer, that they are rather an annoyance, than an advantage. There are also vast herds of cows, and wild oxen, fit for beasts of burden, and good to eat, besides five other kinds of large animals unknown to us, which the neighboring people use for food. Sheep, as well as asses and mules, have to be procured either from *this country*, (28) or from the Canaries.

(28) That is, from Europe.

The nearest woods are full of horses, and wild bulls and cows. Five or six thousand of the skins of these animals are carried every year to Seville, from that part of the country, which



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lies westward towards New Mexico. Any number of wild goats can be procured from the neighboring people.—Add to these, muskrats, Cinoros,(29) beavers, martens and weevils, which do not destroy hens and eggs as ours do, (weasels.) Among the birds are found a very ravenous eagle, various kinds of

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qui piscibus magnâ ex parte victitant: perdices, coturnicibus haud majores, sed multitudine prope infinitæ.

Innumerabiles etiam afræ aves agrestes(31) quæ nostras cicures et domesticas duplo magnitudine superent. Sunt etiam merulæ et turdi, minutæque aviculæ multæ variæque, quarum aliæ rubræ, cæruleæ aliæ &c., &c., &c. Hyems abundat Cynnis, anseribus, gruibus, ardeis anatibus, Kirtheis(32) Glaucis (Piscibus vel avibus viridis coloris) Psittacis, aliisque compluribus orbi nostro ignotis. Mala Limonia, et mala cotonea(33) fert optima. Armenia (apricots vel potiùs *Peaches* ) item, tantâ sunt ubertate, ut vir honestus ac fide dignus constantèr affirmaverit se, ultimo anno, centum modios porcis projecisse. De Lupinis præstantissimis, fabis, radicibus, aliisque ejusmodi quid dicam? Cùm etiam pisa, illis in locis, 10 diebus, ad 14 digitos excrescunt. Regio frumenti adeò ferax est ut in maxima sterilitate, bis centuplò semen reddat; aliàs et plerumque pro uno granulo 500 aut 600. Melioribus annis 1,500 vel 1,600, et hæc quidem una messis, cum ternas per annum fertilitas soli suppeditat.

(31) Gallinæ indicæ (Turkeys.)

(32)

(33) Quinces, gall. coing.

Verisimile est, omnibus Italiæ fructibus solum idoneum fore, ficubus, pomis, granatis aureis, (Malis Hesperidum) olivis, &c., at brevi perstringam.

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birds of prey, which live, for the most part, on fishes, and partridges no larger than quails, but in almost endless numbers.

There are also great quantities of wild turkeys, which are twice as large as our tame and domestic ones. There are blackbirds too, and thrushes, and many and various kinds of small birds, some red, and some blue, etc., etc. In the winter, there are plenty of swans, geese, cranes, herons, ducks, kirthes, glaucis, (?) (Fish or birds of a green color,) Parrots, and a great many others, unknown in our country. The best of citrons and quinces grow there. Peaches also are so abundant, that an honorable and reliable man positively declared, that he gave a hundred bushels to his pigs last year. Why should I speak of the excellent lupines, beans, roots, and other things of that kind? When even the peas in those parts grow ten inches long in ten days. It is such a good grain country, that, in the worst years, the seed yields two hundred fold; (S) at other times, and generally for one grain, five or six hundred, and in the best years, fifteen or sixteen hundred; and this, too, in one harvest, while the soil is so rich, as to afford three harvests a year.

It is probable that the soil will prove to be adapted to all the fruits of Italy, figs, apples, oranges, olives, etc;—but I will pass over the rest briefly. There is no lack of those things that

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Non desunt quæ fullonibus et Apothecariis usui esse possunt; nec stanni, ferri, cannabis, lini copia desideratur. Spes etiam auri inveniendi; nam finitimi ex auro sed nondum facto, armillas gestant, ac margaritarum longas catenas. Multa alia etiam commoda atque divitiæ sperari poterunt quæ sagax hominum industria et longus usus inveniet.

*Explicit Declaratio Cecillii Calvert, Baronis Baltimorensis, quam ipse bonâ fide exaravit ex rumoribus per Angliam sparsis, a peregrinatoribus qui in novo orbe fortunam fuerant aucupati.*

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can be made useful to fullers and apothecaries, and no small supply of tin, iron, hemp and flax. There is also hope of finding gold, for the neighboring people wear bracelets of gold, which indeed is as yet unwrought, and long strings of pearls. It is also to be expected that the provident industry and long experience of men will discover many other advantages and sources of wealth.

*Here ends the account of Cecil Calvert, Baron of Baltimore, which he himself faithfully compiled from the reports, scattered through England, by travellers, who had sought their fortunes in the new world. 12*

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**Excerpta ex Diversis Litteris Missionariorum, ab Anno 1635, ad Annum 1638.**

Incertus Auctor, 1635.

De hac Missione quæ nuper inchoata (est) ob plurimas, quæ in eâ occurrunt, difficultates, exiguus adhuc fructus fuit, præsertim apud Barbaros, quorum lingua tardè à Nostratibus discitur, nihil ferè scribi potest. Versantur in eâ Socii *quinque*(A) , *tres* Sacerdotes: coadjutores *duo*, qui præsentis labores, futuri eventûs spe, cum multâ sustinent alacritate.

Incertus Auctor, 1636.

Versantur in hac Missione Sacerdotes quatuor(B) , cum uno adjutore temporali. à quibus, quod nullæ indè hoc anno perlatæ sunt litteræ, quid gestum sit, cogimur ignorare.

Incertus Auctor, Anno 1638.

Spectabant ad hanc Missionem Patres quatuor, cum uno rerum temporalium adjutore. Atque hic quidem, post graves labores toto quinquennio

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**Extracts from Different Letters of Missionaries, from the Year 1635, to the Year 1638.**

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Author Uncertain, in the Year 1635.

On account of the very many difficulties that present themselves in this Mission, which has been lately started, there has been thus far but little fruit from it, especially among the Savages, whose language is slowly acquired by our Countrymen, and can hardly be written at all. There are employed in it *five* (A) Associates, *three* Priests and *two* assistants, who, in hope of future results, endure their present toils with great cheerfulness.

Author Uncertain, in the Year 1636.

There are employed in this Mission four(B) Priests, with one lay assistant; but we are compelled to remain in ignorance of what they have accomplished, because no letters have been brought thence this year.

Author Uncertain, in the Year 1638.

Four Fathers gave their attention to this Mission, with one assistant in temporal affairs; and he, indeed, after enduring severe toils for the

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maximâ cum patientiâ, humilitate ac fervente charitate exantlatos, morbo tùm grassante fortè correptus miseram hanc vitam cum immortalī feliciter co?utavit.

Quem etiam unus ex Patribus, juvenis quidem sed ob præstantes animi dotes, magnæ planè expectationis, subsequutus est. Vix duos menses in hac missione transegerat, cùm, communi hujus Coloniæ ægritudine, â quâ trium.reliquorum Sacerdotum nullus incolumis evasit, magno omnium dolore extinctus est: non destitimus tamen pro virili, operam in proximos impendere.(C)

Et quamvis nondum inter barbaros manere nobis per hujus Coloniae moderatores licuit, tùm propter invalescentes ægritudines, tùm propter actus hostiles quos barbari in Anglos exercent, uno ex hac Coloniâ, qui inter illos commercii gratiâ versabatur interempto, et contrâ totam gentem conjuratione quoque factâ, speramus tamen brevi unum ex nostris inter barbaros stationem impetraturum. Intereâ temporis, anglis impensiùs vacamus: cùmque in Coloniâ tàm Protestantes quàm Catholici sint, utrisque laboravimus, et Deus laboribus benedixit.

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space of five years, with the greatest patience, humility, and ardent love, chanced to be seized by the disease prevailing at the time, and happily exchanged this wretched life for an immortal one.

He was also shortly followed by one of the Fathers, who was young indeed, but on account of his remarkable qualities of mind, evidently of great promise. He had scarcely spent two months in this mission, when, to the great grief of all of us, he was carried off by the common sickness prevailing in the Colony, from which no one of the three remaining Priests has escaped unharmed; yet we have not ceased to labor, to the best of our ability among the neighboring people.(C)

And though the rulers of this Colony have not yet allowed us to dwell among the savages, both on account of the prevailing sickness, and also, because of the hostile disposition which the barbarians evince towards the English, they having slain a man from this Colony, who was staying among them for the sake of trading, and having also entered into a conspiracy against our whole nation; yet we hope that one of us will shortly secure a station among the barbarians. Meanwhile, we devote ourselves more zealously to the English; and since there are Protestants as well as Catholics in the Colony, we have labored for both, and God has blessed our labors.

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E Protestantibus enim, omnes ferè qui hoc anno 1638 ex angliâ venerunt, alique multi ad fidem conversi sunt, cum 4. servis quos in Virginiâ (alia regni nostri Coloniâ) ad usus necessarios mercati sumus, et opificibus quinque quos in mensem conductos intereà Deo lucrati sumus. Horum unus non diù post, per sacramenta ad moriendum probè dispositus è vitâ decessit. Atque in his quidem vix quidquam prætereà memorabile contigit: magis memorabilia sunt quæ sequuntur.

Quidem nobis planè ignotus, sed in Protestantium religione fervens, apud hospitem ferventiorum ommorans, ab angue, quarum his in partibus copia, morsus, præsentem mortem exspectabat; quod intelligens unus ex nostris, adducto secum Chirurgo, ad ægrum qui jam sensibus orbatus ferebatur contendit, animæ illius quoquo modo procuraturus. Sed hospes rem præsentens pios conatus disturbavit. Cùmque sacerdos aliam nullam opportunitatem posset excogitare, apud ægrum pernoctare statuebat. Sed hoc etiam hospes impedit: et ne Patri noctu daretur aditus, custodem assignavit qui, lecto transverso antè ostium cubiculi ubi

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For, among the Protestants, nearly all who have come from England, in this year 1638, and many others, have been converted to the faith, together with four servants, whom we purchased in Virginia, (another Colony of our Kingdom,) for necessary services, and five mechanics, whom we hired for a month, and have in the meantime won to God. Not long afterwards, one of these, after being duly prepared for death, by receiving the sacraments, departed this life. And among these persons hardly anything else worth mentioning has occurred. The following circumstances are more remarkable.

A certain man, entirely unknown to us, but a zealous disciple of the Protestant religion, was staying with a friend who was still more zealous; and having been bitten by one of the snakes which abound in these parts, was expecting immediate death. One of our company, finding this out, took with him a Surgeon, and hurried to the sick man, who, it was reported, had already lost his senses, with the intention of ministering to his soul in

any way that he could. But the host, divining his intention, tried to thwart his pious efforts. And the priest, as he could find no other opportunity, determined to stay all night with the sick man. But the host prevented this too, and, lest the Father should be admitted at night, he appointed a guard to sleep on a bed, laid across

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jacebat, dormiret. Nihilominus sacerdos omnes captans aditus, nocte intempestâ, cum custodem somno maximè oppressum credebat, viam invenit, illo non excitato, ad infirmum penetrandi, eumque volentem in Ecclesiam admisit. Et quamvis in illis angustiis non multum posset æger instrui, aut magnoperè confirmari, tamen, cum præter omnem spem à Chirurgo nostro sanatus esset, divinâ prævalente gratiâ potiùs elegit hospitio suo ejici, quàm retractare quod fecerat; quin etiam ad nos ultrò veniens, incoëptum opus feliciter perfecit.

Alium quemdam, unus è Nostris ad orthodoxam fidem nixus adducere, rejectus est ab illo respondente: "quod vovisset se nunquàm fidem illam amplexurum." Paulò post in morbum hic miser incidit, et propè ad extrema deductus est, antequàm Pater de ægrotanti moneretur, advolat tamen ille festinus, et privatum omni sensu infirmum, spirantem tamen reperit; monet itaque curatores ut nutrimenti aliquid per intervalla, in os, ægro instillent, vocentque se, si quandò ad sensus ille rediret. Factum id postridiè manè,

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the door of the chamber occupied by his friend. Nevertheless, the priest kept on the watch for every opportunity of approach; and, going at midnight, when he supposed the guard would be especially overcome by sleep, he contrived, without disturbing him, to pass in to the sick man; and, at his own desire, received him into the Church. And, although, under the circumstances, it was impossible that the sick man should be taught much, or be firmly established in his belief, yet, when, contrary to all expectation, he had been cured by our Surgeon, the grace of God prevailed with him, and he chose rather to be put out of

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his friend's house than to retract what he had done; nay, he even came to us of his own accord, and happily completed the work he had begun.

Another man, when one of us tried to bring him to the orthodox faith, repulsed him with the answer, "that he had vowed that he never would embrace that faith." A short time afterwards, this wretched man was attacked by disease, and brought to the last extremity, before the Father was advised of his sickness. He, however, hastens to the sick man, with ail speed, and finds him entirely insensible, yet still breathing. Accordingly, he instructs the attendants to put some nourishment into the mouth of the sick man, every now and then, and to summon him if at any time he returned to consciousness. This was done early 13

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et Pater ad ægrum accurrens inter colloquendum, se, aliquo modo ab illo agnitum, advertit: responsionem etiam nonnunquàm ad brevem interrogationem (nec enim longiorem sermonem simul capere poterat) ab illo accipit. Præsente igitur opportunitate, ut qui posthac aliam non speraret, Pater uti decrevit. Cùmque variis vicibus ægri consensum (ut arbitrabatur) obtinuisset quòd fieri vellet Catholicus, quòd de peccatis doleret, quòd ab iis cuperet absolvi, absolutum à peccatis sacro linivit oleo. His peractis, æger intra unum vel alterum diem ad sensus perfectè rediit. Cùmque rogaretur quid egisset, vel quid circà se actum sensisset? respondit tango cum gaudio et animi sensu se in Ecclesiam Catholicam admissum fuisse, et in eâ ad extremum usque spiritum permansurum, ut omnibus qui aderant non parvam moverit admirationem. Idem postea gaudium Patri ad se redeunti expressit, magnàque cum ejus satisfactione, cetera præstitit, ad operis inchoati perfectionem, necessaria. Ex eo tempore paulatim convaluit; sed cùm subsidiis idoneis ferè careret, diùque supinus jaceret, horrendum toto corpore

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the next morning, and the Father runs to him, and, while talking to him, perceives that he is in some measure understood by him, and receives from him, at times, an answer to a short question, (for he could not take in too long a discourse at once.) The Father,



therefore, determined to make use of the present opportunity inasmuch as he could not hope for another one afterwards. And when by various communications he had obtained (as he judged) the consent of the sick man, understanding from him that he wished to be made a Catholic, because he was sorry for his sins, and anxious to be absolved from them, he absolved him from his sins and anointed him with the sacred oil. After this had been done, the sick man, in a day or two, was perfectly restored to his senses. And when he was asked what he had done, or what he had perceived to have been done around him, he answered with so great joy and such heart-felt emotion, that he had been admitted into the Catholic Church, and that he intended to remain in it even to his last breath, that all who were present were affected with no small admiration. Afterwards, when the Father came again, he expressed the same joy to him; and to his great satisfaction performed the other things necessary for completing the work he had begun. From that time he gradually recovered; but, since he had scarcely any proper remedies, and lay for a long

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natum est ulcus. Quare nos, quâ potuimus ei necessaria sumptu nostro, procuravimus, Chirurgumque misimus qui malo mederetur. Et quamvis ex ulcere magnam vermium copiam Chirurgus abstulerit, solerti tamen ejus diligentia et aliorum vigilantia curâ sanatus est æger; jamque robustus est famulus, sanus, uti confidimus tum animo, tum corpore.

Alius, genere nobilis eò paupertatis, effrenatâ suâ licentiâ, perductus erat, ut se in bane coloniam manciparit ubi, per unum ex Nostris ad fidem rectam et frugem bonam revocatus, anxie semper, num viam securam esset ingressus dubitabat. Cumque se aliquando mari in naviculâ parvâ commisisset, horribili exoriente tempestate qualem ipse qui inter navigandum frequentes expertus fuerat, nunquam vidisset, jamque certum naufragium videretur imminere, Deum rogavit ardentè ut, in susceptæ nuper à se fidei confirmationem, si quidem ea vera foret, averteretur præsens periculum. Audivit Deus orantem, et aliò versâ tempestate, fluctuantem ejus animum tranquillâ quiete firmavit. Haud ita multò post gravi morbo vir ille deductus ad extrema, sacramentis omnibus

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time on his back, a dreadful ulcer broke out over his whole body. Wherefore, we procured necessities for him, as far as we could, at our own expense, and sent a Surgeon to cure his malady. And, although the Surgeon removed a great many worms from the ulcer, yet, by his skilful attention and the watchful care of others, the sick man was cured, and now he is a strong servant, sound, as we trust, both in mind and body.

Another man, who was of noble birth, had been reduced to such poverty by his own unrestrained licentiousness, that he sold himself into this Colony. Here, when he had been recalled by one of us, to the right faith and the fruit of good living, he always anxiously doubted whether he had entered upon the safe road; and, on one occasion, when he had intrusted himself to the sea, in a small skiff, and a frightful storm arose, such as he had never seen, although he had often met with storms at sea, and certain shipwreck seemed already at hand, he earnestly prayed to God, that in confirmation of the faith he had lately received—if it was really true—he would ward off the impending danger. God heard his prayer, and turning the storm in another direction, confirmed his wavering mind and brought him to a state of tranquil peace. Not long afterwards, this man was brought to the last extremity by a severe disease, and taking all the sacraments, about an

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susceptis, unâ circitèr antè obitum horâ, Catholicum curatorem suum rogavit ut pro se oraret. Credibile est malum in Angelum se conspiciendum præbuisse; nàm in ipso penè mortis articulo, eundem vocans curatorem, alacri voce dixit: “nonne vides angelum meum bonum? En! uti adstat. me asportaturus: abeundum mihi est.” Atquè ità felicem (uti sperare fas est) animam exspiravit. Post sepulturam, clarissima lux noctu, circa ejus tumulum, etiam à Protestantibus sæpius conspecta est.

Dues præterea Gallos, quidam ex nostris extrà Coloniam excurrens repperit, quorum alter integro triennio Catholicæ Ecclesiæ sacramentis caruerat; alter jàm morti vicinus, quindecim totos annos inter Hæreticos agens, instar illorum vixerat. Priorem Pater

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sacramentis juvit, et in Catholicâ fide, quantum potuit, confirmavit. Posteriores Ecclesiæ Catholicæ restituens, sacramentis omnibus ad benè moriendum disposuit.

Quod ad Catholicos attinet, sacramentorum frequentatio tanta hîc est, ut major inter Europæos pro numero Catholicorum non sit. Catecheses pro rudioribus et Lectiones Catecheticæ pro provectoribus habitæ singulis Dominicis; festis vero diebus conciones rarò prætermittuntur. Ægros et

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hour before his death asked his Catholic attendant to pray for him. It is probable that an evil Angel presented himself to his sight; for almost at the very point of death, he called the same attendant and said, with a cheerful voice: "Don't you see my good angel? behold him standing near to carry me away; I must depart;" and thus, happily (as we are permitted to hope) he breathed his last. Since his burial, a very bright light has often been seen at night around his tomb, even by Protestants.

Besides these, one of us, going out of the Colony, found two Frenchmen, one of whom had been without the sacraments of the Catholic Church for three entire years; the other, who was already near death, having spent fifteen whole years among Heretics, had lived just as they do. The Father aided the former with the sacraments and confirmed him in the Catholic faith as much as he could. The latter he restored to the Catholic Church, and, administering all the sacraments, prepared him for dying happily.

As for the Catholics, the attendance on the sacraments here is so large, that it is not greater among the Europeans, in proportion to the number of Catholics. The more ignorant have been catechised, and Catechetical Lectures have been delivered for the more advanced every Sunday; but, on Feast days sermons have been rarely neglected. The sick and the dying, who have

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moribundos, qui sanè hoc anno plurimi fuerunt, valdèque dispersè habitabant, omni ope juvimus, adeò ut ne unus quidem sacramentis moriens caruerit. Plurimos sepelivimus, varios baptizavimus. Et quamvis frequentes discordiarum causæ non desint, nulla tamen hîc novem postremis mensibus, momenti alicujus exorta est, quam statim non sedaverimus. Illud, Dei beneficio, solatium habemus, quod vitiorum nihil admodùm, vel inter novos Catholicos pullulat, quamvis hujusmodi loca non soleant ex optimo hominum genere coalescere.

Duos Catholicos qui se in servitutem vendiderant in Virginiâ redemimus: nec malè impensum pretium. Ambo enim se bonos Christianos præstant, unus autem vulgaribus excellit. Idipsum Caritatis officium alii non nulli præstiterunt, ementes indè servos Catholicos quorum isthîc est copia. Singulis enim annis, plurimi in servos illîc se mancipant, qui inter homines, exempli pessimi, viventes, omniq. ope spirituali destituti, animarum plerumque jacturam faciunt.

Varios è primariis per Exercitia Spiritualia 61 been very numerous this year, and who dwelt far apart, we have assisted in every way, so that not even a single one has died without the sacraments. We have buried very many, and baptized various persons. And, although there are not wanting frequent occasions of dissension, yet none of any importance has arisen here in the last nine months, which we have not immediately allayed. By the blessing of God, we have this consolation, that no vices spring up among the new Catholics, although settlements of this kind are not usually supplied from the best class of men.

We bought off in Virginia, two Catholics, who had sold themselves into bondage, nor was the money ill-spent, for both showed themselves good Christians: one, indeed, surpasses the ordinary standard. Some others have performed the same duty of Charity, buying thence Catholic servants, who are very numerous in that country. For every year, very

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many sell themselves thither into bondage, and living among men of the worst example, and, being destitute of all spiritual aid, they generally make shipwreck of their souls.

Several of the chief men by Spiritual Exercises have been formed by us to piety, a fruit not to be repented of. In the case of one, we adore the remarkable providence and mercy of God, which brought a man encompassed in the world with very many difficulties, and now at length living in 14 62 Virginia, almost continually without any aid to his soul, to undertake these exercises, not long before his death. This design a severe sickness prevented, which he bore with the greatest patience, with a mind generally fixed on God; and at length having properly received all the sacraments in the most peaceful manner, beyond what is usual, renders back to the Creator the breath of the life that remained, which had been so full of troubles and disquietudes.

A noble matron also has died, who, coming with the first settlers into the colony, with more than woman's courage, bore all difficulties and inconveniences. She was given to much prayer, and most anxious for the salvation of her neighbors—a perfect example as well in herself as in her domestic concerns—she was fond of our society while living, and a benefactor to it when dying—of blessed memory with all, for her notable examples, especially of charity to the sick, as well as of other virtues.

Author Uncertain, in the Year 1639.

There are in this mission four priests and one coadjutor. All are in places far distant—thus, doubtless, that so they expect to obtain an earlier acquaintance with the barbarian language, and propagate more widely the sacred faith of the gospel. Father John Brock, the Superior, with 63 a coadjutor brother, remains in the plantation. Metapawnien, which was given us by Maquacomen, the king of Patuxent, is a certain storehouse of this mission, whence most of our bodily supplies are obtained. Father Philip Fisher lives in the principal town of the colony, to which the name of St. Mary's is given. Father John Gravener lives in Kent Island, sixty miles distant. Father Andrew White is distant still

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farther, one hundred and twenty miles, to wit: at Kittamaquindi, the metropolis of Pascatoe, having lived in the palace with the king himself of the place, whom they call Tayac, from the month of June, 1639.

The cause of the father's going there was on this wise. He had bestowed much time and labor for the conversion of the king of Patuxent, which indeed was expected by us all, both on account of the recollection of kindness received, for he had given to the society, as has been said, a farm; and because he was said to be very powerful among the barbarians, on account of his reputation for wisdom and influence. For some of the people of the king had connected themselves with the fold of Christ; and he himself appeared abundantly instructed in the first principles of the faith, when lo! unhappy man, he first procrastinates, then by degrees began to grow indifferent, and lastly, in an open manner, to break off altogether from the design he had commenced. Nor this 64 only, but he also gave indications, not to be misunderstood, of a mind entirely alienated from the whole colony. When the Governor, after prudently sounding, determined, by the advice of his friends, that the father should be recalled from the hospitality of the king, lest, unexpectedly, the barbarian should give some example of his perfidy and cruelty against an innocent man; or indeed, lest this hostage, as it were, being left with the king, he himself might be hindered from being able to revenge injuries, if at any time the Patuxent should discover himself an enemy.

When rulers and kings are spoken of, let no one in his mind form an august idea of men, such as of the different princes in Europe. For these Indian kings, though they have the most absolute power of life and death over their people, and in certain prerogatives of honor and wealth excel others, nevertheless, in personal appearances, are scarcely anything removed from the multitude. The only peculiarity, by which you can distinguish a chief from the common people, is some badge; either a collar made of a rude jewel, or a belt, or a cloak, oftentimes ornamented with shells in circular rows. The kingdoms of these are generally circumscribed by the narrow confines of a single village and the adjacent

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country; though Tayac has a much more extensive dominion, stretching 65 about one hundred and thirty miles, to whose empire also other inferior chieftains are subject.

The salvation of Maquacomen being despaired of father Andrew betook himself to him, and being treated by him very kindly at the first interview, so attached the man to him, that he was afterwards held by him in the greatest love and veneration; of which thing this is the strongest proof, that he was unwilling that the father should use any other hospitality than of his palace. Nor was the queen inferior to her husband in benevolence to their guest, for with her own hands, (which thing the wife of our treasurer also does willingly) she is accustomed to prepare meat for him and bake bread, with no less care than labor.

The cause of this remarkable affection for the father, is to be referred to two dreams which he had, unless you may deem it proper to honor them with another name. One dream appeared to the mind of Uwanno, the brother-german of the king, who reigned before him, and whom he slew. For in his sleep he appeared to see father White and father Gravener before him, and moreover to hear a voice admonishing him, "Finally these are the men, who from their soul loved him with all his tribe, and had brought with them those blessings, by which he could be happy, if he desired it." Hence so lively an impression of these unknown men remained in his mind, that even at the first sight, he recognized them when coming to him, whom afterwards he embraced with remarkable affection. He was accustomed also to call father White his parent, to whose instruction also he wished to give up, for seven years, his sons, who were very dear to him, as the whole tribe is very fond of children, and seldom let them go from their embrace. The other dream, which he is accustomed to relate in frequent conversations, occurred to Tayac as he slept, to wit: That his father, deceased some time before, appeared to be present before his eyes, accompanied by a god of a black color, whom he worshipped, beseeching him that he would not desert him. At a short distance a most hideous demon, with a certain Snow, an obstinate heretic from England; and at length, in another part, the Governor of the colony and father White appeared, a god also being his companion, but much more beautiful, who

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excelled the unstained snow in whiteness, seeming gently to beckon the king to him. From that time, he treated both the Governor and the father with the greatest affection.

So, not long after the coming of father White to his palace, Tayac was in danger from a severe disease; and when forty conjurers had in vain tried every remedy, the father, by permission of the sick man, administered medicine, to wit: a certain powder of known efficacy mixed with holy 67 water, and took care the day after, by the assistance of the boy, whom he had with him, to open one of his veins for blood letting. After this, the sick man began daily to grow better, nor long after became altogether well. Restored from the disease entirely, of himself he resolved as soon as possible to be initiated in the christian rites; nor himself only, but his wife also and two daughters: for as yet he has no male offspring. Father White is now dilligently engaged in their instruction; nor do they slothfully receive the heavenly doctrine, for by the light of heaven poured upon them, they have long since found out the errors of their former life. The king has exchanged the skins, with which he was heretofore clothed, for a garment made in our fashion; he makes also a little endeavor to learn our language.

Having put away his concubines from him, he lives content with one wife, that he may the more freely (as he says) have leisure to pray to God. He abstains from meat on the days, in which it is forbidden by the christian laws; and men that are heretics who do otherwise, or are of that name, he thinks ought to be called bad christians. He is greatly delighted with spiritual conversation, and indeed seems to esteem earthly wealth as nothing, in comparison with heavenly, as he told the Governor, when explaining to him what great advantages from the English could be enjoyed 68 by a mutual exchange of wares—"Verily, I consider these trifling when compared with this one advantage—that through these, as authors, I have arrived at the true knowledge of the one God; than which there is nothing greater to me among you, or which ought to be greater." So, not long since, when he held a convention of the empire, in a crowded assembly of the chiefs and a circle of the common people, father White and some of the English being present, he publicly attested it was his advice, together with that of his wife and children, that the superstition of the



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country being abjured, to give their names to Christ: for that no other true deity is any where else had, other than among the christians, nor otherwise can the immortal soul of man be saved from death—but that stones and herbs, to which, through blindness of mind, he and they had hitherto given divine honors, are the humblest things created by the Almighty God for the use and relief of human life. Which being spoken, he cast from him a stone which he held in his hand, and spurned it with his foot. A murmur of applause from the people sufficiently indicated that they did not hear these things with unfavorable ears. But the greatest hope is, that when the family of the king is purified by baptism, the conversion of the whole empire will speedily take place. In the meantime, we heartily thank God for the joyful commencement of affairs; and are especially encouraged, when we daily behold those idols to be the contempt of the natives, which were lately reckoned in the number of deities.

Another thing not unworthy of mention, the more inflamed the king, long since enkindled with the desire of baptism. A certain Indian having slain an Englishman, on account of an injury, was found guilty of the homicide, and was also sentenced to death, most remarkably, at the time when Tayac, with his companion, father White, was coming to the colony. We exhorted the miserable man, devoted to death, that by receiving solemnly the christian sacraments he would provide for the salvation of his immortal soul. When in this thing he appeared to show himself not at all obdurate, we endeavored, as far as we could, by the power of speech, to reach the mind of the man in some measure inclined to our advice. The pious king perceived us to labor for language; wherefore, of his own accord, he added his assistance to accomplish the end. He not only did not refuse to perform the office of a faithful interpreter, conveying to the man the things, which he had received from father White, to be impressed; but also of himself added some things so apposite and efficacious, that he was the admiration of those present, and at length drew over the Indian himself to the catholic side; who imbued with the necessary knowledge and washed in the sacred font, prepared himself for death, for the most part in the very way which was prescribed to him. And indeed he appeared to be possessed with so vehement a desire of

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seeing God, that you would have thought he desired the execution to be hastened earlier. A remarkable eagerness appeared in his countenance; he fortified himself by the frequent and salutary sign of the cross; he often repeated submissively; and whatever things he did or said, did not seem feigned for show only, but to come from the inmost senses and recesses of the soul. When he came to the place of execution, he inquired, with cheerful countenance, if any thing was to be observed by him on his departure; and when answer was given, that by piously taking the holy names of the blessed Jesus and Mary, he would propitiate them in his last conflict, he cheerfully obeyed those who advised him, and almost at the same moment closed his life and pious voice, by the cord that stopped his breath. When dead, he was buried in our cemetery, in the most solemn manner, that even from this, the barbarians might understand, that, although execrating the crimes of malefactors, christians may avenge them by merited punishment, nevertheless they hold their souls dear, and are easily reconciled to them, if they repent. And surely an example of clemency and charity 71 to the deceased, struck them so much the more forcibly, the more it differed from their customs—who indeed are accustomed to serve up their enemies slain, in the most cruel manner, to be feasted on by their friends.

No one, however, was more vehemently moved at the sight of the dying *neophyte* than Tayac, who afterwards earnestly insisted that he too should receive the gift of baptism. The thing being considered in council, it appeared that it would be for the greater glory of God, if it be deferred a little, until it could be performed with splendid display, in the greatest solemnity, and in the sight of his countrymen; his wife also, and his children coming to a participation of his joy and gladness. The king, at length, won over by the attentions of the catholics, and greatly delighted with their prolonged hospitality, returned home, the same father White being his attendant; whither as soon as he came, he gave command to his people to prepare the church by next Pentecost, the time appointed for the next baptism. On that day, at Kittamaquindi, the governor and other distinguished men of the colony contemplate honoring, by their presence, and by whatever other means they can, the christian sacraments and the second better birth of Tayac, a merciful God causing

this thing to turn out to the good of all—to his glory, to our reward, and to the salvation of the whole tribe.

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Whoever shall contemplate, in thought, the whole earth, will, perhaps, nowhere find men more abject in appearance than these Indians; who, nevertheless, have souls (if you consider the ransom paid by Christ,) no less precious than the most cultivated Europeans. They are inclined indeed to vices, though not very many, in such darkness of ignorance, such barbarism, and in so unrestrained and wandering a mode of life; nevertheless, in their disposition they are docile, nor will you perceive in them, except rarely, the passions of the mind transported in an extraordinary manner. They are most patient of troubles, and easily endure contumely and injuries, if they do not involve danger of life. Idols, either many or few, they have, to whose worship they are greatly addicted; nor are there any priests or mystæ, to whom the administration of sacrifices appertains by appointment; though there are not wanting those who interpret superstitions, and sell them to the people; but even these are commonly not at all numerous. They acknowledge one God of heaven; notwithstanding, they distrust that they know in what way he is to be worshipped; in what way to be honored: from which it happens that they give willing ear to those that teach this knowledge. They rarely think of the immortality of the soul, or of the things that are to be after death. If, at any time, 73 they meet a teacher clearly explaining these things, they show themselves very attentive as well as docile; and by and by are seriously turned to think of their souls; so as to be ready to obtain those things, which, they perceive, conduce to the salvation of the same. They are readily swayed by reason, nor do they withhold their assent obstinately from the truth set forth in a credible manner. This natural disposition of the tribe, aided by the seasonable assistance of divine grace, gives us hope of the most desirable harvest hereafter, and animates us to continue our labors in this vineyard with the greatest exertion. And the same ought to be an incitement to all those who in future, by the will of God, may come hither to us for supply or assistance.

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To the hope of the Indian harvest, are to be added also no mean fruits reaped from the colony and its inhabitants, to whom, on the principal festival days of the year, sermons are preached, and the catechetical expositions given on the Lord's day. Not only catholics come in crowds, but also very many heretics—not without the reward of our labors; for this year, twelve in all, wearied of former errors, have returned to favor with God and the church. Our people cease not daily to engage in their divine employment, and to dispense the sacraments to those that come, as often as circumstances demand. 74 In fine, to those in health, to the sick, to the afflicted and the dying, we strive to be in season for counsel, for relief, and assistance of every kind whatsoever.

Author Uncertain, In The Year 1640.

In this mission this year have been four priests and one coadjutor. We stated last year what hope we had conceived of converting Tayac, or the emperor of what they call Pascatoe. From that time, such is the kindness of God, the event has not disappointed the expectation; for he has joined our faith, some others also being brought over with him; and on the 5th of July 1640, when he was sufficiently instructed in the mysteries of the faith, in a solemn manner he received the sacramental waters in a little chapel, which, for that purpose and for divine worship, he had erected out of bark, after the manner of the Indians. At the same time the queen, with an infant at the breast, and others of the principal men, whom he especially admitted to his counsels, together with his little son, were regenerated in the baptismal font. To the emperor, who was called Chitomacheu before, was given the name of Charles; to his wife that of Mary. The others, in receiving the christian faith, had christian names allotted to them. The governor was present at the ceremony, together with his secretary and many 75 others; nor was any thing wanting in display which our means could supply.

In the afternoon, the king and queen were united in matrimony in the christian manner; then the great holy cross was erected, in carrying which to its destined place the king, governor, secretary, and others, lent their shoulders and hands; two of us in the meantime

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chanting before them the litany in honor of the Blessed Virgin. And not long after, father Andrew White and father John Gravener had to bear their crosses by no means light; for father White, in performing the ceremonies of the sacred rite of baptism, which were somewhat long, had contracted a fever and again suffered a relapse, which held him even till the winter. But father Gravener was so deprived of the use of his feet, that he could not even put a foot to the ground; nevertheless he became well: though afterwards, affected with an abcess, he was carried off in the space of a few days, upon the 5th of November.

When famine prevailed among the Indians, on account of the great drought of the past summer, that we might not appear to neglect their bodies, for the care of whose souls we had made so great a voyage, though corn was sold at a great price, nevertheless we considered it necessary to relieve their want of bread by assisting them. Amidst 76 these cares, intent also on settling the affairs of the mission, we passed the greater part of the winter.

On the 15th of February we came to Pascatoe, not without the great gratulation and joy of the inhabitants, who indeed seem well inclined to receive the christian faith. So that not long after, the king brought his daughter, seven years old, (whom he loves with great affection,) to be educated among the English at St. Mary's; and when she shall well understand the christian mysteries, to be washed in the sacred font of baptism. His counsellor, also, of whom we have spoken above, desiring the goodness of God, which he had experienced in his own case, to be brought also to his people, has nothing more earnest in his prayers, than that his wife and children may be brought to the waters of salvation; which most proper desire, after suitable instruction, by the favor of God, shall be gratified.

But the king also of the Anacostans, whose territory is not far distant, is anxious to live among us, as one of us: from which it is plainly evident that a harvest will by no means be wanting to us, on which we may bestow labor with advantage; but rather it is to be feared that there will not be laborers for gathering so abundant a harvest. There are other

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villages lying near, which, I doubt not, would run 77 promptly and joyfully to the light of gospel truth, if any one would impart to them the word of eternal life. But it is not right for us here to be too anxious for bringing the others to the truth, lest we may seem to abandon prematurely our present tender flock. Nor need those who are sent for assisting us fear lest the means of life be wanting, when he who clothes the lilies and feeds the fowls of the air, will not suffer those, who are laboring to extend his kingdom, to be destitute of necessary sustenance.

To father Philip Fisher, who now resides at St. Mary's, in the colony, nothing could have happened more agreeable, than to labor in the Indian harvest, if he had been permitted by his own people, who could not do without his services. His reward, however, has been correspondent to his will; for, while those, of whom we have spoken above, among the Indians are cleansed by the water of baptism, as many at the same time by his active industry are brought back from heretical depravity into the bosom of the church. The catholics who live in the colony are not inferior in piety to those who live in other countries; but in urbanity of manners, according to the judgment of those, who have visited the other colonies, are considered far superior to them. Everywhere the hope of harvest has dawned; and while each one of 16 78 us, even unto death, is anxious to help now these, now those, various things happen worthy of recital—of which, (others being omitted for purpose of avoiding prolixity,) two of the most prominent shall be stated here, in one of which the divine mercy was manifest, in the other the divine justice.

On the day, upon which a certain man was about to abjure heresy, and expiate the sins of his past life by confession, a flame having caught in the interior part of his house, running up the door-post, had burst out at the top; when he had perceived the thing, for he was not far distant, he suddenly called to a neighbor, but finds no assistance however; he runs then to another, when he finds only two who will go with him; and although all this time, the fire was burning, and the house was built of dry logs, nevertheless it was put out before any great injury had happened. Some feared lest, by this unexpected occurrence, he might be deterred from conversion. It happened far different however; for his house being almost

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uninjured, he thence drew the conclusion, that God was propitious to him and approved his design by a manifest token. Wherefore, uniting a great reformation in morals with the faith he professed, he now sheds abroad the very sweet 79 savor of a good example, upon all who are acquainted with him.

A certain one, when he had felt some internal drawings of the faith of God, had desired prayer-beads for himself; but afterwards, having changed his mind, he was accustomed to smoke them in his pipe with tobacco, after they had been ground to powder, often boasting that he had eaten up his “Ave Marias;” for so he called the beads, by telling of which the salutation of the angel is recited. But the divine vengeance did not let the wicked crime go long unpunished; for scarcely a year having passed, on the returning vigil of the day, on which he had abandoned his purpose of embracing the catholic faith, a more sacrilegious playfulness possessed him, as was noticed by his companions. Therefore, in the afternoon, when he had betaken himself to the river for the purpose of swimming, scarcely had he touched the water when a huge fish having suddenly seized the wicked man, before he could retreat to the bank, tore away, at a bite, a large portion of his thigh, by the pain of which most merited laceration, the unhappy wretch was hurried away from the living—the divine justice bringing it about, that he, who a little while before boasted that he had eaten up his “Ave Maria beads,” should see his own flesh devoured, even while he was yet living.

80

Author Uncertain, in the Year 1642.

In the mission of Maryland for the year 1642, just elapsed, we have had only three companions and those three priests, one of whom too was confined by sickness of three months' duration. This was father Roger Rigby. The other two were father Philip Fisher, superior of the mission, and father Andrew White, who separated themselves in different places for the purpose of collecting more fruit. The superior, father Philip, remained for the most part at St. Mary's, the chief town of the colony, in order that he might take care of the



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English, who live there in greater numbers, and also of the Indians not living far distant, as well as those going and coming backwards and forwards. Father Andrew betook himself to his former station at Pascataway; but father Roger went to a new settlement, which in the vulgar idiom they call Patuxen, in order to learn the more easily the Indian language; also, that he might better instruct some neophytes, and scatter along the bank of that great river the seed of faith. This was almost the only fruit of his labors.

Father Andrew suffered no little inconvenience, from a hard-hearted and troublesome captain of New England, whom he had engaged for the purpose of taking him and his effects, from 81 whom he was in fear a little while after, not without cause, that he would either be cast into the sea, or be carried with his property to New England, which is full of puritan calvinists—that is of all calvinist heresy. Silently committing the thing to God, at length in safety he reached Potomac—they vulgarly call it Patemeak, in which harbor, when they had cast anchor, the ship stuck so fast, bound by a great quantity of ice, that for the space of seventeen days it could not be moved. Walking on the ice, as if on land, the father departed for the town; and when the ice was broken up, the ship, driven and jammed by the force and violence of the ice, sunk, the cargo being in a great measure recovered.

By this misfortune the father was detained longer in his visit, to wit: seven weeks; for he found it necessary to bring another ship from St. Mary's. But the spiritual advantage of souls readily compensated for that delay; for, during that time, was added to the church the ruler of that little village, with the other principal men of its inhabitants, who received the faith of Christ and baptism. Besides these, also another, with many of his friends; a third likewise, with his wife, his son, and a friend; a fourth, in like manner, with another of no ignoble standing among his people. By their example, the people 82 are prepared to receive the faith, whenever we will have leisure to instruct them by catechism.

Not long after, the young empress (as they call her at Pascataway) was baptized in the town of St. Mary's and is being educated there, and is now a proficient in the English



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language. Almost at the same time the town, called Portobacco, to a great extent, received the faith with baptism. Which town, as it is situated on the river Pamac, (the inhabitants call it Pamake,) almost in the centre of the Indians, and so more convenient for excursions in all directions, we have determined to make our residence; and the more so, because we fear that we may be compelled to abandon Pascataway, on account of its proximity to the Susquehannoes, which nation is the most savage and warlike of these regions, and hostile to the christians.

An attack having been recently made on a place of ours, they slew the men whom we had there, and carried away our goods, with great loss. And unless they be restrained by force of arms, which we little expect from the counsels of the English, who disagree among themselves, we will not be safe there.

Wherefore, we have to be content with excursions, many of which we have made this year in ascending the river, which they call Patuxen, of which this fruit has arisen, namely 83 of the conversion of the young queen of the town of that place, of the same name with the river there, and her mother: also of the young queen of Portobacco; of the wife and two sons of Tayac the great, as they call him—that is the emperor, who died last year; and of one hundred and thirty others besides. The following is our manner of making an excursion. We are carried in a pinnace or galley, to wit: the father, the interpreter, and a servant—for we use an interpreter, as will be stated hereafter—two of them propel the boat with oars, when the wind fails or is adverse; the third steers with the helm. We take with us a little chest of bread, butter, cheese, corn, cut and dried before it is ripe, beans and a little flour—another chest, also, for carrying bottles, one of which contains wine for religious purposes, six others holy water for the purpose of baptism; a casket with the sacred utensils, and a table as an altar for performing sacrifice; and another casket full of trifles, which we give the Indians to conciliate their affection—such as little bells, combs, fishing-hooks, needles, thread and other things of this kind. We have, besides, a little tent, when we are obliged to lie out in the open air, which is frequently the case; also, a larger

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one, which is intended to keep out the rain. The servants also bring other things, which are necessary for hunting, and preparing for food whatever they have taken in hunting.

In our excursions we endeavor, as much as we can, to reach by evening some English house, or Indian village, but if not, we land and to the father falls the care of mooring the boat fast to the shore, then of collecting wood and making a fire, while in the meantime the two others go to hunt—so that whatever they take may be prepared. But if not, having refreshed ourselves with our provisions, we lie down by the fire and take our rest. If fear of rain threatens, we erect our hut and cover it with a larger mat spread over; nor, praise be to God, do we enjoy this humble fare and hard couch with a less joyful mind, than more luxurious provisions in Europe: with this present comfort that God now imparts to us a foretaste of what he is about to give to those who labor faithfully in this life, and mitigates all hardships with a degree of pleasantness; so that his divine majesty appears to be present with us, in an extraordinary manner. For the difficulty of this language is so great, that none of us can yet converse with the Indians without an interpreter. Father Rigby has made a little progress, so that he hopes he will be able by a short time to converse with them, upon things of ordinary importance, as far as may be necessary to instruct them to be admitted to baptism; for he had composed a short catechism, by the aid of an interpreter. These things, I say, being considered, it appears miraculous that we have been able to effect anything with them; especially when we have no interpreter, except a young man, who is not himself so well acquainted with their language, but that he sometimes excites their laughter; so that when, for a time, we seemed almost to despair in mind, nevertheless, by patience we are succeeding, and in a gradual way are bringing them over to what we desire.

It has also pleased the divine goodness, by the virtue of his cross, to effect something beyond mere human power. The circumstances are these: a certain Indian, called an Anacostan, from his country, but now a christian, whilst he was making his way with others through a wood, fell behind his companions a little ahead, when some savages of the tribe of Susquehannoes, which I have mentioned before, attacked him suddenly from an

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ambuscade, and with a strong and light spear of locust wood, (from which they make their bows,) with an iron point oblong at the sides, pierced him through from the right side to the left, at a hand's breadth below the armpit near the heart itself with a wound two fingers broad at each side. From the effect of this when the man had fallen, his enemies fly with the utmost precipitation; but his friends who had gone on 17 86 before, recalled by the sudden noise and shout, return and carry the man from the land to the boat, which was not far distant, and thence to his home at Pascataway, and leave him speechless and out of his senses. The thing being reported to father White, who by chance was but a short distance off, he hastened to him the following morning, and found the man before the doors, lying on a mat before the fire and enclosed by a circle of his tribe—not indeed altogether speechless, or out of his senses, as the day before, but expecting the most certain death almost every moment; and with a mournful voice joining in the song with his friends that stood around, as is the custom in the case of the more distinguished of these men, when they are thought to be certainly about to die. But some of his friends were christians, and their song, which, musically indeed, but with plaintive inflexion of tone, they modulated, was, “may he live, oh God! if it so please thee;” and they repeated it again and again, until the father attempted to address the dying man, who immediately knew the father, and showed him his wounds. The father pitied him exceedingly; but when he saw the danger to be most imminent, the other things being omitted, he briefly runs over the principal articles of faith; and repentance of his sins being excited, he received his confession; then 87 elevating his soul with hope and confidence in God, he recited the gospel which is appointed to be read for the sick, as also the litany of the Blessed Virgin, and told him to commend himself to her most holy intercessions, and to call unceasingly upon the most sacred name of Jesus. Then the father, applying the sacred relics of the most holy cross, which he carried in a casket hung to his neck, but had now taken off, to the wound on each side, before his departure (for it was necessary to depart before the morrow, for the purpose of administering baptism to an aged Indian, who was considered about to die,) directed the bystanders, when he should breathe his last, to carry him to the chapel for the purpose of burial.

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It was now noon when the father departed; and the following day, at the same hour, when by chance he was borne along in his boat, he saw two Indians propelling a boat with oars towards him; and when they had come along side, one of them put his foot into the boat, in which the father was sitting. Whilst he gazed on the man with fixed eyes, being in doubt, for in a measure he recognized him by his features who he was, but in part recollecting in what state he had left him the day before, when the man, on a sudden, having thrown open his cloak, and having disclosed the cicatrices of the 88 wounds, or rather a red spot on each side, as a trace of the wound, immediately removed all doubt from him. Moreover, in language with great exultation he exclaims, "that he is entirely well, nor from the hour at which the father had left yesterday had he ceased to invoke the most holy name of Jesus, to whom he attributed his recovered health." All who were in the boat with the father, after they investigated the thing, both by the sense of seeing and hearing, breaking forth into praise of God and thanksgiving, were greatly rejoiced and confirmed in the faith at this miracle.

But the father advising the man that, always mindful of so great and manifest a blessing, he should return thanks, and finally persevere to treat that holy name and most holy cross, with love and reverence, dismisses the same from him. Then returning to his own boat together with the other, he boldly propelled it with the oar, which he could not have done, unless he had been of sound and entire strength.

This is about the sum of the labor and fruit for this year; one thing, however, remains not altogether to be omitted, though to be touched upon lightly, to wit: this thing, that occasion of suffering has not been wanting from those, from whom rather it was proper to expect aid and protection; who, too intent upon their own affairs, 89 have not feared to violate the immunities of the church, by using their endeavors, that laws of this kind formerly passed in England and unjustly observed there, may obtain like force here, to wit: that it shall not be lawful for any person or community, even ecclesiastical, in any wise, even by gift, to acquire or possess any land, unless the permission of the civil magistrate first be obtained.

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Which thing, when our people declared it to be repugnant to the laws of the church, two priests were sent from England, who might teach the contrary. But the reverse of what was expected happened; for our reasons being heard, and the thing itself being more clearly understood, they easily fell in with our opinion, and the laity in like manner generally. This I add, by way of conclusion, that two others have recently come to us from England, to our great comfort, after an unpleasant voyage of fourteen weeks, whereas it is not generally more than six or eight. But of these and their labors and their fruit, if God grant others, we hope indeed that it will be abundant; thus far, we may predict from their present zeal and the emulation of their minds, since that is the most certain sign of the abiding of Him with us, who is the unit of the whole and the beginning of all unity.

90

Author Uncertain, in the Year 1654.

This year father Francis Fitzherbert, destined for Maryland, at the first intimation of our superior, without a single companion, with magnanimity and alacrity of mind, entered upon an arduous expedition, and a laborious and long journey among unknown men, dissimilar in morals and religion. Nor, during his whole journey was there wanting an abundant harvest to his merit, from his confidence in God and his patience. Four ships sailed together from England, which a fearful storm overtook, when carried beyond the Western Isles, and the ship in which the father was carried, the violent winds so shattered, that, springing a leak by the continued violence of the sea, it left the pump almost useless. But in carrying away and exhausting the water, the men, four at a time, not only of the ship's crew, but of the passengers, every one in his turn, sweated at the great pump, in ceaseless labor, day and night.

Wherefore, having changed their course, their intention was to make sail towards the island, which the English call Barbadoes; but it could be accomplished by no art, by no labor; then the design was, having abandoned the ship, to commit themselves with their wares to the long boat. But the sea, swelling with adverse winds 91 and the huge

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mountainous waves, forbade. Many a form of death presenting itself to the minds of all, the hebetude of terror, now grown familiar, had almost excluded the fear of death. The tempest lasted, in all, two months, whence the opinion arose, that it was not on account of the violence of the ship or atmosphere, but was occasioned by the malevolence of witches. Forthwith they seize a little old woman suspected of sorcery; and after examining her with the strictest scrutiny, guilty or not guilty, they slay her, suspected of this very heinous sin. The corpse, and whatever belonged to her, they cast into the sea. However, the winds did not thus remit their violence, or the raging sea its threatenings. To the troubles of the storm, sickness was added, which having spread to almost every person, carried off not a few. Nevertheless, the father remained untouched by all the contagion, and unharmed, except that in working and exercising at the pump too laboriously, he contracted a slight fever of a few days' continuance. Having passed through multiplied dangers, at length, by the favor of God, the ship reached the port of Maryland.

Author Uncertain, in the Year 1656.

In Maryland, during the year last past, our people have escaped grievous dangers, and have had to contend with great difficulties and straits, 92 and have suffered many unpleasant things as well from enemies as from our own people. The English who inhabit Virginia had made an attack on the colonists, themselves Englishmen too; and safety being guarantied on certain conditions, received indeed the governor of Maryland, with many others in surrender; but the conditions being treacherously violated, four of the captives, and three of them catholics, were pierced with leaden balls. Rushing into our houses, they demanded for death the impostors, as they called them, intending inevitable slaughter to those who should be caught. But the fathers, by the protection of God, unknown to them, were carried from before their faces: their books, furniture, and whatever was in the house, fell a prey to the robbers. With almost the entire loss of their property, private and domestic, together with great peril of life, they were secretly carried into Virginia; and in the greatest want of necessaries, scarcely, and with difficulty, do they sustain life. They live in a mean hut, low and depressed, not much unlike a cistern, or

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even a tomb, in which that great defender of the faith, St. Athanasius, lay concealed for many years. To their other miseries this inconvenience was added, that whatever comfort or aid this year, under name of stipend, from pious men in England, was destined for them, had been lost, 93 the ship being intercepted in which it was carried. But nothing affects them more than that there is not a supply of wine, which is sufficient to perform the sacred mysteries of the altar. They have no servant, either for domestic use, or for directing their way through unknown and suspected places, or even to row and steer the boat, if at any time there is need. Often, over spacious and vast rivers, one of them, alone and unaccompanied, passes and repasses long distances, with no other pilot directing his course than Divine Providence. By and by the enemy may be gone and they may return to Maryland; the things which they have already suffered from their people, and the disadvantages which still threaten are not much more tolerable.

Author Uncertain, in the Year, 1669.

Two priests of us have charge of the Maryland mission; the third, father Peter Manner, in the beginning of his labors and harvest, was suddenly taken from amongst us, no less to the regret than the loss of the inhabitants; both because that in six years he had become acquainted with the character of the region, and especially, that he was a man full of the apostolic spirit and of great promise, of whose virtues I omit anything further, as they are about to be set forth in an eulogy which will be sent to you. To repair this loss, two priests, with a temporal coadjutor were lately 18 94 sent over this fall; so that, the two who are already here being numbered, the mission consists of four priests and three temporal coadjutors.

Author Uncertain, in the Year 1670.

In this mission are three priests and three temporal coadjutors. This year we have learned a remarkable thing, which, though it happened here many years ago, and very likely may have been recorded in our annals of former times, notwithstanding, since it has



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been copied by us this very year, confirmed also by the authentic testimony of an eye-witness and public notary, it has seemed proper to touch upon the matter here, at least, in a brief manner. It is, however, necessary for me to premise this one thing, that it has been established by custom and usage of the catholics who live in Maryland, during the whole night of the 31st of July following the festival of St. Ignatius, to honer with a salute of cannon their tutelar guardian and patron saint.

Therefore, in the year 1646, mindful of the solemn custom, the anniversary of the holy father being ended, they wished the night also consecrated to the honor of the same, by the continual discharge of artillery. At the time, there were in the neighborhood certain soldiers, 95 unjust plunderers, Englishmen indeed by birth, of the heterodox faith, who, coming the year before with a fleet, had invaded with arms almost the entire colony, had plundered, burnt, and finally, having abducted the priests and driven the Governor himself into exile, had reduced it to a miserable servitude. These had protection in a certain fortified citadel, built for their own defence, situated about five miles from the others; but now, aroused by the nocturnal report of the cannon, the day after, that is, on the first of August, rush upon us with arms, break into the houses of the catholics, and plunder whatever there is of arms or powder.

After a while, when at length they had made an end of plundering, and had arranged their departure, one of them, a fellow of a beastly disposition, and a scoffer, both contemptible and blasphemous, even dared to assail St. Ignatius himself with filthy scurrility and a more filthy act. "Away to the wicked cross with you, papists!" says he, "who take delight in saluting your poor saint by the firing of cannon. I have a cannon, too, and I will give him a salute more suitable and appropriate to so miserable a saint." This being said, (let me not offend the delicacy of your ears,) he resounded with a loud report, and departed, while his companions deride with their insolent laughter.



But his impious and wicked scurrility cost the wretch dear; for, scarcely had he proceeded two hundred paces from the place, when he felt a commotion of the bowels within, and that he was solicited to privacy; and when he had gone about the same distance on his way, he had to withdraw privately again, complaining of an unusual pain of his bowels, the like of which he had never felt in his life before. The remaining part of his journey, to wit: four miles, was accomplished in a boat; in which space the severe torture of his bowels and the looseness of his belly frequently compelled him to land. Having arrived at the fort, scarcely in possession of his mind, through so great pain, he rolls himself at one time on the ground, at another casts himself on a bench, again on a bed, crying out all the time with a loud voice “I am burning up! I am burning up! There is a fire in my belly! There is a fire in my bowels!” The officers, having pitied the deplorable fate of their comrade, carry him at length, placed in a boat, to a certain Thomas Hebden, a skilful surgeon; but the malady had proceeded farther than could be cured or alleviated by his art. In the meantime you could hear nothing else coming from his lips, but that well-known and mournful cry “I am burning up! I am burning up! Fire! Fire!” The day after, which was the second of August, his intolerable suffering growing worse every hour, his bowels began to be voided, piecemeal. But on the 3d of August, furious and raging, he passed larger portions of the intestines, some of which were a foot, some a foot and a half, others two feet long. At length, the fourth day drained the whole pump, so that it left nothing remaining but the abdomen, empty and void. Still surviving, he saw the dawning of the fifth day, when the unhappy wretch ceased to see and live, an example to posterity of divine vengeance warning mankind:

“Discite justitiam moniti et non contemnere divos.”

Innumerable persons, still living, saw the intestines of the dead man for many months hung upon the fence posts, among whom also he who has added his testimony to these things, and with his eyes saw, and with his hands handled the bowels, blackened and as if

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crisped up by fire, of this modern Judas, who, when being hung, broke in the midst, and all his bowels gushed out.

Author Uncertain, in the Year 1671.

The Maryland mission has four companions, two priests and two temporal coadjutors. This mission succeeds prosperously, as we have learned from the last letters, and bears no mean harvest; and would yield greater, if more 98 laborers would till it. Of those who were sent in former years very few remain, the others being removed by death, of which number this year were father William Pellam, and Thomas Sherbon, temporal coadjutor. In this mission fifty-four have been brought to the catholic faith; and twenty general confessions have been received.

Author Uncertain, in the Year 1672.

Two priests have care of the Maryland mission, to whom as many coadjutors have been added for the care of temporal and domestic affairs. From the last return made, it is counted—seventy brought over to the church, one hundred baptized, twenty general confessions received.

Author Uncertain, in the Year 1673.

This year, two priests and one temporal coadjutor are here. They bestow their principal labor in confirming catholics in the faith, and imbuing them with piety, but labor also as occasion serves with the heretics, and of these have brought into the fold of the church twenty-eight; but by sacred baptism have regenerated seventy infants to Christ. But two fathers of the order of St. Francis, sent from England the year before, have entered into a portion of the labors and 99 harvest; between whom and us offices of kindness are mutually observed for the common prosperity of the catholic cause.

Author Uncertain, in the Year 1674.

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The mission has three confederates, two priests and one coadjutor: the latter indeed watches over the temporal affairs; but by the labors of the former, thirty-four have been brought to the faith and the catholic church; seventy-five have been baptized; seven general confessions have been received.

Author Uncertain, in the Year 1675.

During the autumn last past, the mission has been augmented by a new addition of four confederates, to wit: two priests and as many coadjutors, who sailed from London about the end of November, with the royal fleet, all of whom, we learn from the letters of father Francis Pennington, arrived in those parts in health and safety; who, nevertheless, states that a companion with him, father Nicholas Gulich, who had contracted a severe sickness on ship-board, is still grievously ill; but that there is no doubt of his recovery. But what fruit our people have produced in the culture of this vineyard we have not yet learned.

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Author Uncertain, in the Year 1677.

The Maryland mission numbers six confederates; it was increased, about the close of the year, by two confederates, one a priest, the other a lay coadjutor. At this place Francis Knotchball, a temporal coadjutor, departed this life. He was admitted into the order at Walter, on the 20th November, 1671, and, while yet in his noviciate, with great zeal was desirous of the Maryland mission, which at length he obtained about the close of the year 1674; in which, however, it was not permitted him to prosper more than the space of two years; for on the 6th of January of the following year, 1677, he was carried off by death.

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### Adnotationes. Notes.

P. 10. . . navis. . . . Ex "historiâ Provinciarum fœderatarum, Bancroft," constat Navem dictam, *Arcæ* nomine appellatam fuisse; Navem verò minorem *Columbæ* nomine.

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Peregrini quos Hæresis solo patrio extorres fieri compulerat, non videntur casu iniisse *Arcam* Noë, et *Columbam* à Patriarchâ emissam.

. . Of the ship. . . . It appears from the History of the United States, by Bancroft, that the Ship spoken of, was named the *Ark*; but that the smaller ship was called the *Dove*. It does not seem to have been by mere chance that the Pilgrims, whom Heresy had forced to expatriate themselves, embarked in the *Ark* of Noah, and the *Dove* sent forth by the Patriarch.

(B.) P. 16. . . occupaverat me. . . . Sanctus quidem Paulus enarrans favores sibi coelitùs concessos, de se, tanquam de tertio, loquitur. Cur autem scriptor hujus epistolæ verecundiam exuere videtur in prædicando de seipso? Fortè quia scribens suo Superiori, sive is fuerit Provincialis Angliæ aut Generalis præpositus Societatis, integram conscientiæ rationem manifestare cupiebat. Quicquid id est, non constat quis ille Pater fuerit à quo hæ scriptæ sunt litteræ, neque ad quem transmissæ.

Superior Missionis Marilandiae, eas, ut verisimile est, scripserit; sed nullo, quod sciam, argumento firmatur, hoc officio functum esse Patrem Andreæ White (Vitus, ut annales nostri eum latinè vocant) utrùm Pater Joannes Brock, (verum ejus nomen erat Joan. Morgan) sociis præfuerit, res est in dubio, quanquàm magis ad veritatem accedere videtur eum non præfuisse antè annum —. Sed P. Andræm, à quo perindè decebat has dari litteras ad A. R. P. Generalem ipsum—ad illum enim directæ videntur, quoniam eum, ad quem scribit, titulo appellat *Paternitatis vestræ*, ut vide tur in his litteris Pag. 27. 19

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Ceterùm constat ex litteris A. R. P. Præp. generalis, datis 15 Maii, 1638, ad Patrem Philippum—Fisher, hunc Patrem fuisse Superiorem sociorum in Marylandiâ. Puto, igitur, Patrem Andræm White, post annos tres regiminis, onere sublevatum fuisse; et sucessorem ejus P. Philippum Fisher, Missionem annis tautummodò tribus rexisse; cui

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substitutus est Pater Joannes Brock, ut patet ex Epistolâ ad eum datâ àb A. R. P. generali  
15. Sept. 1640.

Hinc probabilem habemus seriem Superiorum Marylandiæ—Declaratus

1. P. And. White an. 1634.

2. P. Phil. Fisher 1637.

3. P. Joan. Brock 1640.

4.

. . . I had been engrossed. . . . Saint Paul, indeed, in relating the favors granted him from heaven, speaks of himself as of a third person. But why does the writer of this letter seem to lay aside his modesty, in giving his own experience? Perhaps it was because he wished, in writing to his Superior, whether he was the Provincial of England or the General Head of the Society, to lay before him a full account of the state of his conscience, However that may be, it does not appear who that Father was, by whom this letter was written, nor to whom it was sent.

The Superior of the Maryland Mission, it is likely, may have written it; but it is not established by any proof, as far as I know, that Father Andrew White, (Vitus, as our annals call him in Latin,) filled this office. It is doubtful whether Father John Brock, (his real name was John Morgan) presided over the associates, though it seems to come nearer the truth to say that he did not preside before the year —; but that Father Andrew did, and so it was proper that this letter should be written by him to the Very Reverend Father General; for it seems to be directed to him, since he calls the person to whom he writes by the title of *Your Paternity*, as appears in this letter, page 27.

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As for the rest, it is evident from a letter of the Very Reverend Father General, written on the 15th May, 1638, to Father Philip Fisher, that this Father was the Superior of the Associates in Maryland. Accordingly, I suppose that Father Andrew White, after governing three years, was relieved of the burden, and that his successor, Father Philip Fisher, directed the mission for only three years; and Father John Brock was put in his place, as appears from a letter written to him by the Very Reverend Father General, on the 15th of September, 1640.

Hence, we have clearly indicated the probable succession of Superiors of Maryland: First, Father Andrew White, in the year 1634; second, Father Philip Fisher, 1637; third, Father John Brock, 1640; fourth,

(C.) P. 21. Quæ intrâ Parenthesim, aliâ manu, in Manuscripto Romano, scripta sunt.

The words in the Parenthesis are written in a different hand in the Roman manuscript.

(D.) P. 22. Inquiri juvaret in Angliâ, Stonyhurstii, vel Romæ, utrûm, in istis locis, extent litteræ quas harum scriptor commemorat.

It might be proper to inquire at Stonyhurst in England, or at Rome, whether the letters mentioned by the present writer still remain in those places.

(E.) P. 24. Non agitur hic de servis æthiopibus, qui non norant maria tentare, sed de facinorosis Europiâ transmotis ad exilium perpetuum aut temporarium, quosque ut famulos conducebant incolæ.

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This is not to be understood of the African Slaves, who did not know enough to go to sea, but of criminals transported from Europe into a perpetual or temporary exile, and whom the inhabitants hired for servants.

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(F.) P. 32. . . . S ti. Clementis. . . . Periit nomen, et insula quasi tota, alluvie fluminis, ut videtur; sita erat ad ostium sinûs qui hodie *sinus S ti. Clementis* vocatur. Ex eâ superest tantûm moles arenaria decem circitèr jugerum quæ ægrè arari possunt; nomen retinuit Insulae Ardearum. Prima occurrebant navigantibus inter eas, quæ nunc *Blackstone Islands* dicuntur, tunc autem verisimilitèr *Insulæ Ardearum* vocabantur—Ferebat traditio vicinorum terræ adjacentis, anno 1835, insulam dictam se vidisse longè latèq. ampliorem, sed eam, memoriâ seniorum, fuisse sensim ab aquis occupatam.

. . . St. Clement's. . . The name has disappeared; and almost the whole of the island, as it seems, has been washed away by the river. It was situated at the mouth of the bay, which is now called *St. Clement's Bay*. All that is left of it is a sand bank of about ten acres, which can hardly be cultivated. It has kept the name of Herons' Island. It was the first you met in sailing between those islands which are now called *Blackstone Islands*; at that time, however, they were probably called *Herons' Islands*. A tradition prevailing among the people of the neighbourhood, in the year 1835 was, that they had seen the island more extensive in length and breadth; but that within the memory of the older inhabitants it had been gradually washed away by the waters.

(G.) P. 32. . . Angustissimus. . . . Et nunc, ut hodie visitur, est iste trajectus, in toto fluminis cursu, magis coarctatus. Pronum est, igitur, hinc colligere classem ad insulam de quâ agitur, appulisse, 105 non verò ad S ti. Georgii, vel aliò; nullibi enim fluminis, alter est angustior trajectus.

Ad hoc, dicta insula distabat *novem* leucis (sive milliaribus *viginti septem*) ab ostio fluminis quod nunc vocatur *S tœ. Mariæ*, ut patebit Paginâ 36 hujus epistolæ. Jam verò, hoc ipsum est spatium, ab insulâ *Heron's Island* interjectum ad os fluminis vel sinûs *S ta. Mariæ*, quem peregrini tunc S ti. Georgii dixerunt. Insula porrò S ti. Georgii, quæ eodem hodiè appellatur nomine, ad ipsum amnis ostium sita est; ex cujus extremâ parte occidentali, facto circuitu, trium tantummodo milliarium in amnis profluentem datur accessus.

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. . . The narrowest. . . . At the present time also, as is seen today, this crossing is shorter than any other in the whole course of the river. It is easy, then, to infer from this, that the fleet sailed to the island in question, but not to St. George's Island or elsewhere; for there is no other narrower crossing place anywhere on the river.

In addition to this, the island was nine leagues (or twenty-seven miles) from the mouth of the river, which is now called St. Mary's, as will appear in this letter, page 36. Now, indeed, this is the exact distance between *Herons' Island* and the mouth of St. Mary's River or bay, which the pilgrims then called St. George's. Moreover, St. George's Island, which goes by the same name to-day, is situated just at the mouth of the river, and from the western extremity of this island, by making a circuit of only three miles, you can enter the main stream of the river.

(H.) P. 33. Pagus iste, in Mappis recentibus, venit sub nomine *New Marlborough*, vel *Marlborough point*. Ità Bernardus Ulysses Campbell Esq. in the "Metropolitan Catholic Almanac" for the year 1841, idque ex probatis auctoribus.

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. . . This place appears in the recent Maps, under the name of *New Marlborough* or *Marlborough Point*. So Bernard Ulysses Campbell, Esq. states in the Metropolitan Catholic Almanac for the year 1841; and this is confirmed by good authorities.

(I.) P. 33. . . . Puerique vices. . . .

. . . And took his place. . . .

(K.) P. 36. . . Sinum unum. . . intrà hos 200 annos à 1634, corrosit aquæ vis quasdam riparum fluminis partes. Id pater 1° ex adnotatione F. Pag. 104—2° ex inspectione loci *Fort point* in prædio ad *Saint Inigoes*, ubi Leonardus Calvert castellum communiverat, quod haustum fuit cum ipsismet tormentis bellicis 10. vel 12—Depressa verò in arenâ, et operta æstu crescente, orgyis plus centum à littore, septem extraxit Pater Josephus Carbery,



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ad quæ facilior patebat accessus, quamvis unum vel alterum in altitudine 20. pedum jaceret. Si in uno solum loco, invasit aqua tot orgyas terræ firmæ, quidni circà *Heron's Island* ad S. Clementem? Quidni circà *Piney point*, et canalem inter insulam hodiernam S ti. Georgii, totumque littus usque ad *Cherry point*, amplificatione littorum, ex humi aliundè corrosi accessu. Fortè hoc tempore, ostium *sinûs*, quem scriptor vocat *S ti. Georgii*, aditum habebat statim à *Piney Point*, et canalis dictus supra, nunc magnis navibus impervius, iis patebat. Militat pro hac hypothese nomen S ti. Georgii quod hodiedum fert minor ille sinus, qui primus ad lævam *Piney point* occurrit, tùm canalis de quo suprà.

Hinc intratur in sinum majorem quem peregrini, etiam S ti. Georgii dixere, sed qui, mutato nunc nomine, dicitur *S tæ. Mariæ*, æquè ac sinus S tæ. Mariæ interior versus aquilonem, et ultrà S ti. Ignatii fretum. Quid insuper, si hodierna insula S ti. Georgii, parva, tunc temporis fuerit, quæ aggestu limi crevit et arenarum. In illâ 107 enim non obscura visuntur hodiè indicia soli prius depressi, recentèr nati, et nondum ex integro formati.

. . . Two harbors. . . one of these. . . within these 200 years, since 1634, the force of the current has washed away certain portions of the banks of the river. This is evident, 1st, from note F, page 104; 2nd, from an examination of the place called *Fort Point*, on an estate near Saint Inigoes, where Leonard Calvert had built a fort, which was swallowed up, together with ten or twelve of the very cannon he had placed there. But Father Joseph Carbery drew out seven, which were sunk in the sand and covered by the advancing tide, more than a hundred fathoms (or 200 yards) from the shore, and which were easier to reach, though one or two lay at about the depth of 20 feet. If in only one place the water swallowed up so many fathoms of solid land, why could not the same thing have happened around *Heron's Island* at St. Clements? Why not around *Piney Point*, and along the channel between the present island of St. George and the whole shore, clear to *Cherry Point*—the shore being extended by deposits of earth brought down from other places? Perhaps at this time the mouth of the *Bay*, which the writer call *St. George's*, could be entered directly from *Piney Point*, and the above mentioned channel, now impassable for large ships, at that time afforded them a passage. The fact that the smaller Bay—the

first one to the left of *Piney Point*—still bears the name of St. George, is in favor of this supposition, and also the channel which is mentioned above.

From this there is an entrance to the larger Bay, which the travellers also called St. George's, but which has now changed its name, being called *St. Mary's*, as well as the inner bay of St. Mary's towards the north and beyond the channel of St. Ignatius. Moreover, what if the present island of St. George was small at that time, having grown by deposits of mud and sand? For on this island are seen to-day no doubtful proofs that the land was formerly sunk [below the water?]; that it has recently been thrown up and is not yet completely formed.

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(L.) P. 45. . . . Nobilissimus Pater . . . Pater Cecilii fuit Georgius Calvert, natus anno 1582 (Ramsay) Is fuerat secundus à secretis Roberti Cecil, qui postea evasit primus à secretis Jacobi 1 i.dum ipse Georgius se acatholicum ad hoc profiteretur (British Emp.) Incertum quo tempore hæresi valedixerit, at constat (Bozman) eum anno 1621, fuisse à primariis Regni secretis, licet publicè catholicum. Eum insuper creature à Jac. 1. Toparcham (Lord) Baltimoræ in Hybernîâ, circà a. 1623 et electum ab Universitate Oxoniensi legatum ejus ad regni comitia an. 1624. (Brit. Emp.) Prius vero, cum jam Puritani in novam Angliam emigrassent, ut persecutionem quâ vexabantur, fugerent, ipse eodem actus motivo et donatus a Rege amplissimis prædiis in insulâ terræ novæ (Newfoundland) illuc colonios catholicos transmiserat, anno 1621, quibus præerat Edward Wynne.

Circà annum 1625, statuit colonos invisere, plus æquo fidens laudibus queis regionem extollebat Edward, illucq. uxorem et proles deduxit. Sedem coloniæ appellavit Avalon, (propè arcem Ferryland, inter Bay of Bulls ad orientem, et cape S t. Mary's ad meridiem,) probabiliter, ait scriptor geographiæ British Empire, in venerationem S ti. Josephi ab Arimatheâ, qui fertur primam ecclesiam pro conversis à se Britannis ædificasse in Avalon, loco quem hodiè vocant Glassenbury, in Somersetshire. Iterim moritur Rex Jacobus an. 1625: et Georgius pertæsus regionis asperæ quæ fecunditati ab Edwardo depictæ non

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respondebat, cùm audiisset Virginiam longè uberiores esse, hanc explorare decrevit, an. 1628. (Bozman ex Burk, hist. Virg)

His most Noble Father The father of Cecil was George Calvert, born in the year 1582. (Ramsay.) He had been second secretary of Robert Cecil, who afterwards became first secretary of James the First, while George himself had hitherto declared that he was not a Catholic. (British Empire) It is uncertain at what time he gave up his heresy, but it is evident (Bozman) that in the year 1621, he was the first secretary of the kingdom, although avowedly a Catholic. And besides, that he was made 109 Lord of Baltimore in Ireland by James the First, about the year 1623, and that he was chosen by the University of Oxford to represent them in Parliament in the year 1624. (Brit. Emp.) But before this, just as the Puritans had already emigrated to New England to escape the persecutions, by which they were harrassed, so he, urged by the same motive, and being presented by the King with very large estates in the island of Newfoundland, had, in the year 1621, sent thither some Catholic colonists, who were commanded by Edward Wynne.

About the year 1625, putting too much faith in Edward's glowing account of the country, he determined to visit his colonists, and carried thither his wife and children. He called the settlement Avalon, (near the promontory of Ferryland, between the Bay of Bulls on the east, and cape St. Mary's on the south,) probably, says a geographical writer, (British Empire,) from his reverence for St. Joseph of Arimathea, who is said to have built the first church for the Britons, whom he had converted, in Avalon, a place which they now call Glastonbury, in Somersetshire. In the meantime, King James died in the year 1625; and George, weary of this wild region, which did not prove as fertile as represented by Edward, as he had heard that Virginia was a far richer country, determined to explore it, in the year 1628. (Bozman, from Burk's hist. Virg.)

(M.) P. 45 . . Testis oculatus. . . . Hinc constat Georgium priùs invisisse Virginiam, quàm peteret an. 1633. à Carolo 1º, sibi concedi Marylandiam. Id etiam recentius asseruit Burk in Historiâ Virginiae, ex fide M. S. cui titulus: "Ancient Records;" hoc M. S. eripuerat Col.

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Byrd ex Archivo, cùm tempore turbarum circà an. 1778, hostes tabulas veteres expilarent. Ità Bozman. Idem Burk refert Georgium durius acceptum, non quidem à Virginiae Præfecto (Sir John Harvey), qui primus à Rege constitutus, eam rexit, ex quo mercatorum societas soluta fuit, quæ 20 110 toti regioni prius imperabat, et transiit sub Regis strictius Dominium sive muncipium; sed a comitio Provinciali (Assembly).

Ille senatus Georgium, quoniam erat Catholicus, bonis interdixit in Virginiâ comparandis, vetuitque sedem illic figere, nisi in spiritualem Regis Angliæ Primatum juraret, eodemque sese obstringerent sacramento ejus sequaces catholici. Renuit Georgius, et animo se convertit ad littus fluminis Patowmeck septemtrionale explorandum, adjacentesque regiones si fortè lætas, frugumque feraces agros inveniret, ad quas commodè posset colonos educere, et illic quietas Catholicis sedes stabilire.

Quamvis enim terrarum tractus, qui postea Marylandiæ nomine insigniti sunt, Virginiae olim à Jacobo 1<sup>o</sup> fuerint attributi, extinctâ tamen societate mercatorum quibus terras illas, ut Virginiae partem concesserat, de integro tamen in Regis potestatem denuò ceciderant, quem penès tunc erat illas cuilibet pro libitu suo largiri.

Non constat quidem, ut ait Bozman ullâ hominum, scriptorumve memoriâ, Georgium, postquàm Virginiâ abscesserat, iter ad septemtrionem flexisse et sinui Chesapeake illapsum esse, ut illius accolas, vel agros observaret. Hanc tamen explorationem, pro prudentiâ viri et consilio, quod mente gerebat illum eam non oportuit omittere, at quicquid id est, jam redierat in Angliam an. 1631, et petierat à Rege Carolo 1<sup>o</sup> sibi suisque concedi Regionem, quæ à flumine Patowmeck vergit ad Septemtrionem.

Utrùm Georgius primo illo itinere, sacerdotes sibi catholicos adjunxerit, non extat memoriâ; attamen id procul dubio non omiserit.

. . . An eye-witness. . . . It is evident from this, that George visited Virginia, before he applied to Charles the First for a grant of Maryland, in the year 1633. Burk also has more recently asserted this in his history of Virginia, on the authority of a Manuscript entitled

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“Ancient Records,” this Manuscript Colonel Byrd had taken from the Archives, when the enemy, at the time of the disturbances, about the year 1778, were carrying off the old records. To the same effect Bozman. Burk also 111 mentions, in the same place, that George met with a harsh reception, not indeed from the governor of Virginia, (Sir John Harvey, who was the first governor appointed by the King, and by whom the company of merchants, which before ruled the whole country, was broken up; and thus came more directly under the control and management of the King,) but from the Assembly of the Province.

This body, as George was a Catholic, prohibited him from acquiring property in Virginia, and forbade him to settle there, unless he would swear to recognize the spiritual supremacy of the King of England, and unless his Catholic followers would bind themselves by the same oath. George refused, and turned his attention towards exploring the northern shore of the Potomac river and the neighboring regions, to see whether he could not, by good fortune, find some pleasant and fertile lands, to which he could conveniently lead his colonists, and establish there a settlement for Catholics, where they would be undisturbed.

For, although the tracts of land, which were afterwards known by the name of Maryland, were formerly assigned to Virginia by James the First, yet the company of merchants, to whom he had granted those lands, as a part of Virginia, having become extinct, they had again, at length, fallen into the hands of the King, who could at that time, bestow them upon any one, according to his own pleasure.

It is not indeed certain, as Bozman says, from any testimony of men, or historical records, that George, after he left Virginia, turned his course to the north and sailed into the Chesapeake Bay, to see the country, or its inhabitants. Yet, a man of his wisdom, and cherishing the design which he did, ought not to have omitted this investigation. But, however that may be, he had already returned to England in the year 1631, and requested

from Charles the First, that the district, which extends northwards from the Potomac, should be granted to him and his heirs.

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It is not recorded whether George, in this first voyage, associated with him any Catholic priests, but doubtless he would not have neglected this.

(N.) P. 45. . . . Verissimè scripsit Smithæus. . . . Encomio isti non consentit vir acri iudicio, quisquis scripserit opus: "The British Empire in America" Sic enim de eo, ceterisque peregrinatoribus in Americam opinatur. Amidas, inquit, et Barlow, quæstuosissimè negociati erant, cupidique societatis suæ ad perseverandum inducendæ, adeò mira retulerunt de ubertate soli, de aurâ et cœlo, aliisque sine numero commodis, ut ille qui haud magnâ cum re domi erant, cupiditate tenerentur ad Paradisum ilium emigrandi.

Capitanus Smithæus narrationibus his incensus trajecit in Virginiam, ad quam tunc Marylandia pertinebat. Fabulosam postea texuit historiam, gratis mirificisque casibus refertam, ut de amore filiæ Regis Powhatan, nomine Pocahonta, quæ illum ineluctabili letho eripuit, aliisque suspectis rebus. Omnes tamen omninò scriptores fortem illum, constantem magnanimum, præclarisque animi dotibus præditum extollunt, sed simul ventosum, quoniam honoris auram sectabatur, et res narravit vero majores—Ità omnes.

. . . The very faithful account written by Smith. . . . Whoever wrote the work called "The British Empire in America," a man of acute discernment, does not concur in this praise of Smith. For this is his opinion of him and of all the other travellers in America. Amidas and Barlow, says he, had driven a very profitable trade, and being eager to persuade their company to persevere, brought back such wonderful accounts of the richness of the soil, the air and the climate, that those, who had not much property at home, were possessed with an eager desire to emigrate to that Paradise.

Captain Smith, excited by these stories, went over to Virginia, to which Maryland then belonged. He afterwards got up a fabulous account, filled with pleasing and marvellous

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events, such as the passion, with which he inspired King Powhatan's daughter, 113 named Pocahontas, who rescued him from certain death, and other suspicious stories. Yet all writers agree in praising him for his bravery, resolution and lofty spirit, and speak of him as endued with noble qualities of mind, but at the same time, as being, a vain man, inasmuch as he sought after popular honors, and did not confine himself to the truth. And so say all.

(O.) P. 47. . . Binis tamen navibus venere Coloni; prior Arca, alia Colomba (Ark and Dove). Ità Edward Lynch, quonam verò auctore me latet. Vide ante, P. 101.

. . . The Colonists, however, came in two ships; the one the Ark, the other the Dove. So Edward Lynch states, but on whose authority I know not. See before, p. 101.

(P.) P. 47. . . . mititunt nuntios . . . fortè alludit ad Missionarios quos Angli Catholici adjungunt Baroni de Baltimore proficiscenti ad Marylandiam.

. . . Are sending out messengers. . . . Perhaps he alludes to the missionaries, whom the English Catholics sent with the Baron of Baltimore, when he set out for Maryland.

P. 48. . . in confesso est . . . Hæc, et alia omnia, hic, sollicitâ curâ ex illo descripta sunt exemplari quod Romæ ex ipso autographo desumptum est; sed cûm errores oporteat præter librariorum voluntatem irrepere, qui locutionem faciant ambiguam, errata probabili conjecturâ emendare periclitatum est, et correctio addita est post textum, sed intrâ parenthesis.

This, and all the other passages along here, have been transcribed with great care from the copy, which was taken from the 114 original itself at Rome; but since mistakes will creep in to make the expression doubtful, contrary to the wish of the copyists, the attempt has been made to correct errors by probable conjecture, and the correction has been placed after the text, but in a parenthesis.

28. P. 51. . . oves vel hinc vel a Canariis. . . .



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Tota illa Declaratio prodiit in Europâ, et priûs scripta est ibidem, quam auctor in Americam appulisset, ut patet ex Pag. 44 “statuit coloniam ducere.” Ergò Cecilius nondum fuerat testis oculatus, sed *fortè* fuerat pater Georgius.

. . . Sheep . . . either from this country, or from the Canaries.

This whole statement appeared in Europe, and was written there, before the author came to America, as appears from page 44: “he determined to lead a colony.” Accordingly, Cecil had not yet been an eye-witness, but *perhaps* George, his father, had.

(A.) P. 54. . . Socii quinque. . . . Sacerdotes tres fuere P. Andræas White (Vitus) 2 us, P. Joannes Altham (Altam). 3 us fuit probabilitè P. Joannes Brock; (probabiliùs P. Phil. Fisher qui primus à P. A White rexit Missionem), constat enim illum (vide inf.—) anno 1640, toti Missioni præfuisse. Hinc conjicitur eum fuisse unum è primis sociis Patris And. White; nàm minùs fuisset aptus ad officium Superioris Pater recentèr advectus.

Coadjutores.

. . . Five Associates. . . . The three Priests were Father Andrew White (Vitus); 2nd, Father John Altham (Altam); the 3rd was probably Father John Brock; (more probably Father Philip Fisher, who first governed the Mission after Father Andrew White;) 115 for it is evident (see below) that this father was in authority over the whole Mission in the year 1640. From this it is inferred, that he was one of the first associates of Father Andrew White; for a Father who had just come over would have been less fit for the office of Superior.

Assistants.

(B.) P. 54. . . . Sacerdotes quatuor. Quis est quartus ille? R. vero similiter P. Joan. Brock, vel P. Philippus Fisher, qui præfuit toti Missioni ab 1637 ad 1642: ætatis 47. si tunc fuisset



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Tyro Missionarius, non factus esset 2 us Superior, utpotè nec mores nec linguas regionis callens.

. . . uno adjutore—anno 1635. duo numerabantur. Quid accidit cum alterutro?

. . . Four Priests. Who is this fourth one? Probably Father John Brock, or Father Philip Fisher, who was over the whole Mission from 1637 to 1642, at the age of forty-seven. If he had been a Missionary Novice at that time, he would not have been made Superior, inasmuch as he would not have been acquainted either with the customs or the languages of the country.

. . . one assistant . . . in the year 1635; two were mentioned. What has become of one of these?

(C.) P. 55. Quis ille juvenis Missionarius fuerit? Id solùm patet, eum venisse in Marylandiam anno 1637. exeunte, vel initio anni 1638. Sed cùm, eo defuncto, Sacerdotes non tres superstites essent, et anno 1636 quatuor numerabantur, scilicet Patres A. White, Jo. Altham, Phil. Fisher et Jo. Brock, oportuit unum ex illis tunc abfuisse; nullus enim ex his quatuor interierat, nam P. Jo. Altham obiit anno 1640. 5. Nov. in urbe S. Mariæ. (vid. Oliver.)

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Who could this young Missionary have been? Thus much only is clear, that he came into Maryland in the latter part of the year 1637, or the beginning of the year 1638. But since only three Priests remained after his death, and four were mentioned in the year 1636, namely: Fathers A. White, John Altham, Philip Fisher and John Brock, one of these must have been absent at that time; for no one of these four had died; for Father John Altham died on the 5th of November in the year 1640, in the city of St Mary's. (See Oliver)

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### Notes by the Editor.

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Father Andrew White (the supposed author of the “*Relatio Itineris in Marylandiam*,”) was born in London, about the year 1579. He was educated abroad, at Douay, where he was ordained a secular priest, about 1605. He returned to England, where he was arrested under the law in force against “Missionary Papist Priests,” cast into prison, and, with 46 other priests, condemned to perpetual banishment in 1606. In 1607, being then twenty-eight years of age, he joined the Society of Jesus, and passed his noviciate of two years in the University of Louvain; and on the 2d day of February, 1609, took the vows as a member of the Society. He again returned to England, where he was engaged as missionary for some years, but was recalled by his superiors, and became a “professed” Jesuit in 1619. He was then sent to Spain and employed in the instruction of young Englishmen, who were preparing for missions in their own country. During his stay in Spain, he was Professor of Sacred Studies, Scholastic Theology and Hebrew, both at Valladolid and Seville. He was afterwards promoted to the chair of Divinity, first at Douay and then at Liege. These important and responsible positions, held by Father White, show, not only the high appreciation of his worth by his superiors, but also his great learning and ability.

In 1633, Father White was chosen by the General of the Society of Jesus, Father Mutius Vitelleschi, to accompany Lord Baltimore's expedition to establish a colony in Maryland. He was accompanied by Father John Altham and perhaps other priests of the Society, and two lay members, John Knowles and Thomas Gervase. The “*Relatio*” gives an account of the voyage and the doings of the colonists, as well as the employments of the missionaries, to the end of the month of April, 1634. Father White and his companions at first confined their labors to the 21 118 Piscataway and Patuxent Indians, not, however, neglecting those in the vicinity of the new settlements. During the first five or six years he was joined by several missionaries from Europe; the names of Fathers Brook, Philip Fisher, Roger Rigby are mentioned. On the authority of a M.S. document ascribed to Archbishop Carroll, (the first Archbishop of the United States,) it has been stated that Father White returned, in person, to Europe, and brought back several missionaries to

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aid him in his labors in Maryland—the names of Fathers Harkey and Perret (Parrot) are recorded.

Father White acquired the language of the Indians, and prepared a grammar and vocabulary, as well as a catechism. The catechism alone is extant, having been found by Father William McSherry in the archives of the Society at Rome. The labors of the missionaries were also directed to the care and edification of the members of their own church amongst the colonists, as well as to the conversion of the Protestants, who were very numerous, if not the majority of the settlers. Father White and his colleagues, Fathers Copley and Altham, were summoned to sit in the first Colonial Assembly\* of the Province, but earnestly desiring to be excused from taking part in the secular concerns of the colony, their request was granted.

Father White went to Mattaponi, Father Altham to Kent Island, and Father Fisher remained at St. Mary's. In the "Extracts from the Letters of the Missionaries" here printed, will be found most interesting and instructive accounts of Father White's labors and success amongst the Indians of Patuxent, Piscataway and Potopaco. His self-denial, privations and sufferings, and the touching patience and cheerfulness, with which they were all endured, move our profound respect and admiration: Father White deserves a high place of honor amongst the many heroic missionaries of the Society of Jesus.

In 1644, Father White was seized by a hand of the soldiers of Claiborne and sent in irons to England. He was there imprisoned

\* The first Assembly of the colony consisted of all the "freemen," who sat in person, or by proxy.

119 on a charge of violating the law concerning "Missionary Popish Priests," and, after great suffering and severity, he was released, on a sentence of banishment from the country. He petitioned his superiors for permission to return to his beloved flock, and painful labours, in the Colony, but his age and many infirmities prevented his request

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from being granted. After a few months of exile, he again returned to England, under an assumed name. The accounts of him from this time are very vague and uncertain. It has, however, been recorded that the holy man foresaw, and named, the day and hour of his death, viz: the Feast of St. John the Evangelist, 27 Dec. 1656. On that day, though not more ill than usual, he insisted upon receiving the last Sacraments of the Church, and about sunset breathed his last, in London, in the 78th year of his age. Father Southwell, in his “*Bibliotheca Scriptorum, S. J.*,” gives the following glowing eulogiam of this most pious and worthy Apostle of Maryland:

“Vir fuit non minùs sanctitate vitæ, quàm doctrina conspicuus, magnâ eluxit abstinentiâ, solo pane et aquâ sæpe victitans, nec his nisi sub vesperam se reficiebat. Tam profundâ, humilitate fuit, ut abjiciendi sese occasiones ultro quærebat. Incommodorum corporis adeò patiens, ut quamvis longâ et permolestâ laboraret infirmitate, nunquam tamen auditus sit queri, sed quoad licebat, pro sano se gerebat, hâc unâ in re simulator egregius. Denique quæcumque agebat, sanctimoniam quamdam spirare videbantur, ut non defuerint viri graves, qui asseruerint, si quenquam vidissent in hâc vitâ sanctum, eum procul dubio fuisse Patrem Andream Vitum.”

*B. A. Campbell's* Biographical Sketches, &c., in the Metropolitan Catholic Almanac for 1841, (where all the authorities are given,) has furnished the Editor with the materials for the above Sketch. Reference has also been made to the Memoirs, by *Richard H. Clarke*, in the “Baltimore Metropolitan, Vol. IV., 1856,” and to the Historical Sketch of Father White in the “Woodstock Letters.”

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Father William McSherry, to whose diligence and zeal the students of the early history of Maryland are indebted for the transcripts, (from the originals in the Library of the “Domus Professa” of the S. J. in Rome,) of the “*Relatio*,” “*Declaratio*” and “*Excerpta*,” was born July 19th, 1799, near Charleston, in what is now the State of West Virginia. In his 15th year, he became a student in Georgetown College. In his 16th year, he was received as

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a novice of the Society of Jesus. He was sent to Rome in 1821 to complete his studies, where he was ordained, and then returned to the United States, in 1828. In 1829, he became Professor of Humanities in Georgetown College. In 1832, he returned to Rome, during which visit, he discovered, the previously unknown, “ *Relatio Itineris*, ” and the other interesting documents here printed. In 1833, he became the first Provincial of Maryland, and in 1837 President of the College, of which he had been a student in his youth. He died in the year 1839, and his remains repose in the cemetery of the College, at Georgetown.— *Father J. S. Sumner, in the College Journal of January, 1874.*

Page 10. Father Blount was Provincial of England, and Father Mutius Vitelleschi (not Vitelleseis, which is his Latin appellation,) was General of the Society at this time.

As mentioned in the Preface, the variations of the text of the former manuscript copy of the Maryland Historical Society and the one now printed, are very numerous. It being found impossible to find the original copy of Father McSherry, or to recover that made from it for the Maryland Historical Society, the collation of the texts has been made between that now presented to the public, and that printed in the “Woodstock Letters,” which, even to obvious errors, is identically a text, the same as that from which Dr. Brooks made his translation. There are more than 110 various readings in the “ *Relatio*, ” and more than 60 in the 121 “ *Declaratio*. ” Such as do not materially affect the sense are not here noticed, e. g. Page 10. *Conis*, Cowes, W. L., for *Covis* Cowes, H. S. Page 11, line 7, *Ille*, H. S., for *illa*, W. L. The different orthography of proper names, when the meaning is obvious, will also be not stated.

Page 10, line 9, *occasum æstivum*, should be translated “southwest.” Page 16, line 13, *ut in aquâ discus*, like a dish in the water, H. S.; *ut in aquâ discat* (a thing you may learn out at sea,) W. L. Page 18, line 3, in W. L. the blank is supplied by *Ramadan*. Page 21, the lines in parenthesis in the second paragraph are not in the text of the W. L. Page 23, the blank in the 20th line, is in the W. L., supplied by *nefrendem*, translated by Dr. Brooks “a shote.” Page 24, *latitudo* 15, W. L., *latitudo* 16. Page 25, *Lecti[sunt] stragula*, &c., means a

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hammock. Page 26, line 21, W. L. has *gnaccar* and line 23 *Pupais est*. Page 27, line 6, W. L., has *operosiore*, translated by Dr. Brooks, "in construction." Page 32, line 6, after *S ti. Clementis* there are wanting, in the H. S. *nomine appellavimus, secundam S. Catharinæ, tertiam S. Cecilix, Descendimus primùm*. We called by the name (of S. Clement's Island), the second S. Catherine's, the third S. Cecilia's. We disembarked first. Page 38, *locum*, H. S. *lorum*, "a thong," W. L. Page 41, line 16, *quem nostrum Deum vocant*, "whom they call our God," omitted in the translation. Line 22, W. L., has *Barcluxem*. Page 42, lines 6 and 12, W. L., has *Taho! Taho!* Page 43, the last two paragraphs are wanting in the W. L. It is also to be remarked, that, with two or three exceptions, all words in parenthesis are wanting in the W. L.

Page 11, 23 Novembris, diè S to Clementi, &c.—this should be translated, "and made a way for the people to the land, that they might declare the wonderful things of God." St. 122 Clement having been condemned to martyrdom by the Emperor Trajan, his executioners fastened an anchor around his neck, and cast him into the sea. The legend farther adds, that whilst all the Christians, who were suffering in exile, to which Clement had been condemned, were praying with great earnestness and devotion upon the shore, the sea retired three miles. They went dry-shod to the place of his martyrdom, and there they found a marble chapel, containing an altar, and near it, the body of the Saint, all decently embalmed, with the anchor near his side. Returning to the main land by the same way, they told the wonderful story to the inhabitants, who were all converted by the miracle to the Christian faith.

Page 32. "On the day of the Annunciation, . . . we celebrated mass for the first time." A note to the Historical Sketch of Father White, in the "Woodstock Letters," says: "Father White was ignorant of the fact, little known even in our own time, that the soil of Maryland had been previously blessed by the presence of priests, and rendered fruitful unto Christ by the shedding of their blood. In 1570 Fr. Segura, Vice-Provincial of the Spanish Jesuits in Florida, in company with seven others, landed on the shores of the Chesapeake. His object was the conversion of the Indians, one of whom having been taken to Florida by

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Spanish merchants, and having professed Christianity, had volunteered to guide the missionaries. These latter followed the traitor a journey of many months into the interior, and were at length abandoned by him in the wild forests, to endure all the horrors of famine. After a time, he returned at the head of an armed party, and ruthlessly butchered his benefactors before the rustic altar, on which they had daily offered the Holy Sacrifice for his people.”

Page 33. This tribe of Indians, visited by Governor Calvert, on the South side of the Potomac, was the tribe of Potomack Indians, 123 dwelling on Potomack creek, in what is now Stafford and King George counties, Virginia. A few years before this visit, they numbered 200 warriors; they belonged to the Confederation of Powhatan.

Page 35. The opposition of Claiborne to Lord Baltimore's Colony grew, as is well known, out of his Lordship's claim to Kent Island, on which Claiborne had established settlements. Governor Calvert had given Claiborne notice, during his visit to the Governor of Virginia, on his way to the Potomac, that he claimed Kent Island as a part of his grant from the Crown. On the 14th of March, 1634, only a few days after Calvert's visit, the Governor and Council of Virginia held a consultation, at the instance of Captain William Claiborne, on the subject of Calvert's claim to Kent Island and his demand that Claiborne should consider himself a member of his plantation, and relinquish all relation and dependence upon the colony of Virginia. It was decided by the Board: “that whilst all good correspondence should be maintained with Lord Baltimore's Colony, yet they knew no reason why they should render up the rights of the Isle of Kent, more than of any other place formerly given to the Colony of Virginia by his Majesty's Patent.”

Page 36. Whilst all history is full of commendation and praise over the conduct of William Penn, in *purchasing* his lands in Pennsylvania from the Indians, it will be not amiss to bestow a due measure of credit upon the same course pursued by Lord Baltimore's Governor. *He purchased* the land, upon which his settlement was made, for what, to Indians, would be ample remuneration, they being about moreover to abandon their



country, as indeed many of them had already done, in consequence of their dread of the formidable Susquehannocks.

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The “*Declaratio*” seems to have been prepared for the General of the Society of Jesus, or whosoever had the authority to select, and send out missionaries, for the purpose of giving him full knowledge of the country, in which Lord Baltimore was about to establish his Colony. A perusal of it will show, in how many particulars the author of it was in error, and how he had been misled by the accounts of fortune-seeking travellers in the new world. It is sad to contrast the glowing accounts of Maryland in the “*Declaratio*,” and the painful experience of the missionaries—the author himself, perhaps, among them—as set out in the extracts from their letters.

As the writer of the “*Adnotationes*” intimates, on p. 114, the text of Father McSherry's transcript was of doubtful correctness, and hence his parenthetical explanations. But even the Annotator is clearly in error, in several places, in the attempted elucidation of Fr. McSherry's text. The following are to be noted as the most important variations between the text of the H. S. and that of the “Woodstock Letters.”

Page 46, line 19. (200) *ducentorum*, H. S., 2000, W. L. Page 48, line 20. 12,000 W. L., 1200 H. S. Page 49, line 1. *Pilaware* H. S., *Delaware* W. L. Line 15. *Attowmack* W. L., *Attomeek* H. S. 50. *Simagma* H. S., *sinapi*, mustard, W. L. Page 50, line 21. *Messamini* H. S., *Chesamines* W. L. Page 51. The fishes in the W. L. are thus set down: *Sturiones*, *haleces*, *phocænæ*, *astaci*, *squillæ*, *torpedines*, *truttæ*, *mulli trium generum*, *ericij*, *rubelliones*, *albi salmones*, *conchæ*, *cochlæ*. Translated by Dr. Brooks: Sturgeon, herrings, porpoises, crawfish, torpedoes, trouts, mullets of three kinds, urchins, roach, white salmon, periwinkles. Page 51, line 19, instead of “5 *vel* 6 *millia*,” the W. L. has “600,000 *vel* 800,000.” Line 22, for *cinoros*, the W. L. has *sciurcs*, squirrels; instead of *castores fibros*, the W. L. has *castores*, beavers; *fibros*, ferrets. *Fiber* also means a beaver; for *martieles*, W. L. has *mustelas*, weasels; 125 *Curculiones* means wheevils, insects that eat the inner



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part of grain and pulse of various kinds, the same as the Greek Kis. . . . The author of the *Declaratio* seems to have fallen into an amusing confusion of mind, from the resemblance in sound between weasel and wheevil, having apparently thought in English, whilst he wrote in Latin. Page 52, line 10 ( *Piscibus vel avibus viridis coloris* ) is not in the W. L. *Glaucis Psittacis* should be translated, green Parrots. Line 27. *Pomis, granatis aureis* should be *pomis granatis*, pomegranates, *aureis*, oranges. The *Explicit, &c.* , on p. 53, is not in the W. L.

Leonard Calvert, the founder of the third successful colony to this country, was the second son of George Calvert, the first Lord Baltimore. The oldest son, and the heir to the titles and estates, was Cecil Calvert, to whom was given, in 1632, the charter of Maryland, which had been prepared for his father. Before "Maryland" had been fixed upon as the name of his new colony, in honor of Queen Henrietta Maria, the wife of King Charles the First, *Crescentia* and *Mariana* had been thought of. It had been Lord Cecilius Baltimore's intention at first to lead the expedition himself, but deeming it more judicious to look after the interests of the Colony in England, he gave the command to his brother Leonard, whom he commissioned as Lieutenant Governor. This was on the 22d of November, 1683. George Calvert, the youngest of the three brothers, also accompanied the Colonists, and Jerome Hawley and Thomas Cornwallis were named in the commission as Leonard Calvert's counsellors. The first Assembly of the State was held in 1635, and none subsequently till 1638. At this time, Lord Baltimore issued a new commission to Leonard Calvert, conferring upon him the title of Lieutenant Governor, Commander-in-Chief of the militia, Chancellor and Chief Justice. Until 1639, when the Assembly substituted a representative system, the body had been purely democratic, every freeman sitting either in person, or by proxy. In 1643 Governor Calvert went to England, 22 126 having appointed Captain Giles Brent, as Deputy Governor. The troubles of the Colony, and the persistent efforts of Claiborne to recover the possession of Kent Island, need not be recorded here. Governor Calvert died at St. Mary's city, on the 9th of June, 1647. The

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particulars of his death are not known, beyond that he was most tenderly ministered to, in his last moments, by his kinswomen, Margaret and Mary Brent.

Page 54. The two assistants referred to here, were John Knowles, who died of yellow fever, on the 24th of September, 1637, and Thomas Gervase, who was probably the temporal coadjutor of Father Brock as late as 1640. ( *Oliver.* )

Page 54. From the Report for the year 1636, it would seem that the letters from the Maryland Mission were not addressed directly to the General of the Society at Rome, but to the Provincial of England. This official made such condensation or abstract, as he deemed most judicious, and sent it to the head of the order. This will appear also from the reports of other years here printed. If the Archives of the Society in England are still preserved, a rich harvest might be reaped for the future historian of the days of early Maryland.

Page 62. The letter of 1639, is supposed to have been written by Father John Brock, whose real name was Morgan. (In consequence of the severity of the English Laws against "Jesuit and Missionary Priests," they travelled under various disguises, and most frequently under assumed names.) He was a kinsman of Father Thomas (Francis?) Fitzherbert, mentioned on page 90. He devoted all his attention to the instruction of the natives in the Christian faith. In a letter of his, dated 3d May, 1641, he says: "I would rather, labouring in the conversion of these Indians, 127 expire on the bare ground, deprived of all human succour, and perishing with hunger, than once think of abandoning this holy work of God, from fear of want." Five weeks afterwards, on the 5th of June, 1641, he sank under the accumulation of fatigues and privations, and passed to immortality. ( *Oliver.* )

Page 63. Metapawnien = Mattapanient = Mattapaný. Maquackomen=Mackaquómen. Kittamaquindi=Kittamaquindi.

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Page 63. Father Philip Fisher was born in 1595; became a member of the S. J. in 1617, and a “professed” Father in 1630. He followed Father White to Maryland, in 1635 or 1636, and devoted his labours almost exclusively to the settlers in the city of St. Mary's, which, at that time, contained 50 or 60 houses. In consequence of the troubles and disturbances in the Colony in 1645, he was forced to retire to Virginia, from whence he was sent to England, probably as a fellow-prisoner, with Father White, inasmuch as, in a letter to the General of the Society, Father Vincent Caraffa, in March, 1648, he writes of himself and companions as having at last arrived in Virginia, after a voyage of seven weeks.

Page 63. Father John Gravener is supposed to be the Priest elsewhere mentioned as Father John Altham. He was the zealous pastor of Kent Island, and died, in the prime of life, on the 5th November, 1640. ( *Oliver.* )

Page 63. Kent island is the largest island in the Chesapeake Bay. It is 20 miles long and 10 or 12 wide. It is near the mouth of Chester and St. Michael's Rivers, on the Eastern Shore of Maryland, and opposite to the mouths of West, South, Severn and Magothy Rivers, on the Western shore. It had been an established mart, as early as 1631, three years before the arrival 128 of the Maryland settlers. In 1638, it was “reduced” by Lieutenant-Governor Calvert, and put under the government of an officer of the Colony, called the “Commander of the Isle of Kent.” At this time, it had a population of 200, and sent two delegates to the Assembly at St. Mary's—See *Streeter's First Commander of Kent Island*.

Page 63. Pascatoë=Pascataway=Piscataway.

Page 74. Chitomacheu is sometimes called Chilomáchan. His Empress received, at her baptism, the name of Mary, and her infant daughter the name of Ann. Mosorcóques, the Emperor's chief counsellor, was baptized, at the same time, by the name of John, and his son by the name of Robert. ( *Campbell.* )

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Page 76. Anacosta is the name of a small creek near Washington, D. C., a tributary of the East branch of the Potomac.

Page 80. Father Roger Rigby was born in Lancashire, England, in 1608. At the age of 21, he entered the Society of Jesus, and very soon after his ordination to the Priesthood, he was sent to the Maryland Mission, and died in 1646, in Virginia.

Page 80. Patuxen=Patuxent. Page 82. Portobacco=Potopaco, the correct Indian name, from which Portobacco is plainly a corruption. Susquehannoes=Susquehannocks.

Page 97. Discite justitiam moniti, et non temnere Divos. Virg. *Æn.* vi: 620.